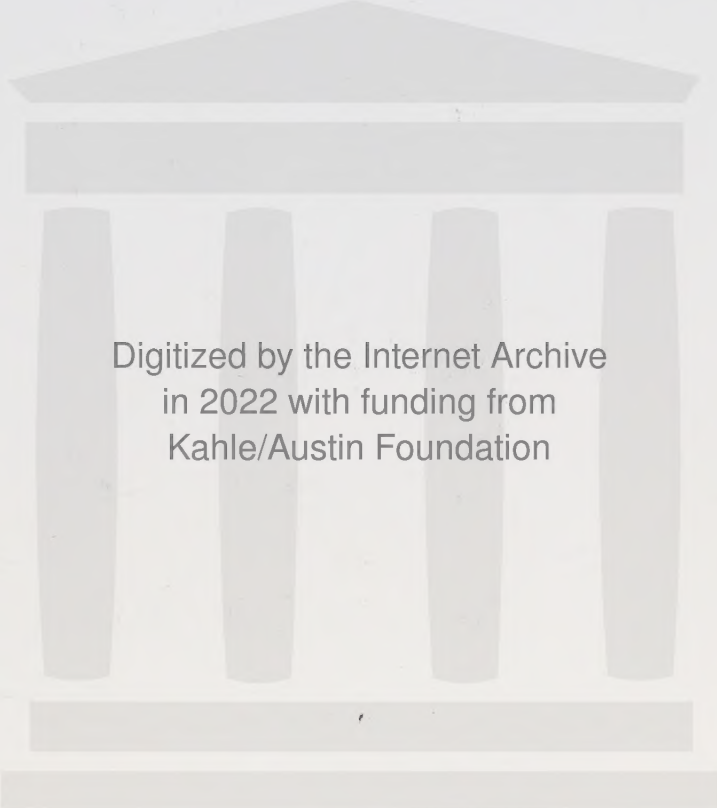






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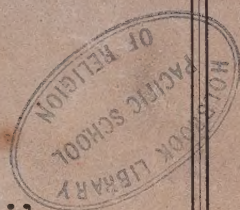
OF THE

National Congregational Council,

HELD AT

BOSTON, MASS.,

JUNE 14-24, A. D., 1865.



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1865

BOSTON, MASS.:
PUBLISHERS OF THE CONGREGATIONAL QUARTERLY.
1865.



National council of the Congregational
churches of the U. S.

OFFICIAL RECORD

OF THE

National Congregational Council,

HELD AT

BOSTON, MASS.,

JUNE 14-24, A. D., 1865.



BOSTON, MASS.:
PROPRIETORS OF THE CONGREGATIONAL QUARTERLY.
1865.

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1865

THE following official record is published in this form, in compliance with a vote of the Council. It was supposed that some would prefer the official record alone, and would send orders accordingly. The full phonographic report of proceedings and debates will be soon issued in a volume of four hundred to five hundred pages.

PROPRIETORS OF THE CONGREGATIONAL QUARTERLY,

23 Chauncy Street, Boston, Mass.

JULY 14, 1865.



OFFICIAL RECORD OF THE NATIONAL COUNCIL

AT BOSTON, JUNE, A. D. 1865.

FIRST DAY; WEDNESDAY, JUNE 14, 3, P. M.

THE NATIONAL CONGREGATIONAL COUNCIL, convoked by delegation from the Congregational churches of the United States, in response to letters-missive agreed upon in a consultation of committees at the chapel of the Broadway Tabernacle, in the city of New York, on the seventeenth day of November, A. D. 1864, assembled in the Old South Meeting-house, in the city of Boston, Mass., on Wednesday, 14th June, 1865, at 3 o'clock, P. M., and was called to order by Rev. Andrew L. Stone, D. D., chairman of the local committee of arrangements, in a brief welcoming address. It was composed of delegates from the churches as follows; viz.,

CALIFORNIA.

Jacob Bacon,	San Francisco.
Rev. Milton Badger, D. D.,	[of New York, repre-
Luther P. Fisher,	Oakland. [sent'g Cal.]
Rev. Kinsley Twining,	San Francisco.

COLORADO TERRITORY.

Rev. Wm. Crawford,	Central City.
Samuel Cushman, Jr.,	" "

CONNECTICUT.

Dea. Charles Adams,	Litchfield.
Rev. Walter S. Alexander,	Pomfret.
Rev. Hiram P. Arms, D. D.,	Norwich Town.
Rev. Frederick D. Avery,	Columbia.
Albert Austin,	Suffield.
Rev. Enoch F. Burr,	Lyme.
Rev. Leonard Bacon, D. D.,	New Haven.
Hon. Walter Booth,	Meriden.
Rev. Davis S. Brainerd,	Old Lyme.
Dea. Philander Button,	Greenwich.
Hon. John Boyd,	Winsted.
His Ex'y, Gov. Wm. A. Buckingham,	Norwich.
Rev. Amos S. Chesebrough,	Glastenbury,
Rev. Louis E. Charpiot,	Stratford.
Rev. Malcolm M. G. Dana,	Norwich.
Rev. Sam'l W. S. Dutton, D. D.,	New Haven.
Rev. Andrew C. Denison,	Portland.
Hon. Benjamin Douglass,	Middletown.
Rev. Oliver S. Dean,	Roxbury.
Rev. Wm. T. Eustis, Jr.,	New Haven.
Rev. Joseph Eldridge, D. D.,	Norfolk.
Rev. John Edgar,	Falls Village.
Rev. Thomas P. Field, D. D.,	New London.
Rev. Edwin R. Gilbert,	Wallingford.
Rev. John P. Gulliver,	Norwich.
Rev. Leverett Griggs,	Bristol.

Dea. Willis Hemingway, Jr.,	Fair Haven.
Hon. Henry P. Haven,	New London.
Rev. Jonathan L. Jenkins,	Hartford.
Henry M. Knight, M. D.,	Lakeville.
Rev. Robert C. Learned,	Plymouth.
Rev. Joel H. Linsley, D. D.,	Greenwich.
Rev. Orpheus T. Lanphear,	New Haven.
Prof. Edw'd A. Lawrence, D. D.,	East Windsor Hill.
Hon. Samuel Miller,	New Haven.
Rev. David Murdock,	New Milford.
Rev. George B. Newcomb,	Bloomfield.
Rev. George A. Oviatt,	Somers.
Rev. Levi L. Paine,	Farmington.
E. Beecher Preston,	Rockville.
Prof. Noah Porter, Jr., D. D.,	New Haven.
Dea. Selden M. Pratt,	Center Brook.
Daniel C. Robinson, Esq.,	Brooklyn.
Dea. George W. Shelton,	Birmingham.
Dea. John Stevens,	Cromwell.
R. D. Smith,	Guilford.
Rev. George Soule.	Hampton.
Hon. H. G. Taintor,	"
Dea. Chester Talcott,	North Coventry.
Rev. Jeremiah Taylor, D. D.,	Middletown.
Dudley R. Wheeler,	North Stonington.
Rev. Francis Williams,	Chaplin.
Rev. Samuel G. Willard,	Willimantic.
Rev. Elisha Whittlesey,	Waterbury.
Dea. J. B. Woodford,	Windsor.

DELAWARE.

Dea. Abner H. Bryant,	Canterbury.
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ILLINOIS.

Marshall Ayres,	Griggsville.
Rev. Flavel Bascom,	Princeton.
Rev. Edward Beecher, D. D.,	Galesburg.

Rev. Frederick W. Beecher, Kankakee.
 Prof. Samuël C. Bartlett, D. D., Chicago.
 Dea. Philo Carpenter, "
 Rev. William Carter, Pittsfield.
 Rev. N. Catlin Clark, Ringwood.
 Rev. Andrew J. Drake, Atlanta.
 " Richard C. Dunn, Toulon.
 " Henry M. Daniels, Winnebago.
 " Samuel Hopkins Emery, Quincy.
 " Henry M. Goodwin, Rockford.
 Hon. Chas. G. Hammond, Chicago.
 Prof. Joseph Haven, D. D., "
 L. T. Hewins, M. D., Loda.
 Rev. George B. Hubbard, Aurora.
 " Elisha Jenney, Galesburg.
 " Edwin N. Lewis, Ottawa.
 Dea. Nelson Mason, Sterling.
 Rev. Milo N. Miles, Geneseo.
 " Lucius H. Parker, Galesburg.
 " William W. Patton, D. D., Chicago.
 Rev. George C. Partridge, Batavia.
 Dea. Moses Pettengill, Peoria.
 Rev. Samuel F. Porter, Malta.
 " Lemuel Pomeroy, Wethersfield.
 " George S. F. Savage, Chicago.
 Joel K. Scarboro, Payson.
 Dea. Brainerd Smith, Normal.
 Pres. Julian M. Sturtevant, D. D., Jacksonville.
 Rev. Lathrop Taylor, Farmington.
 " Samuel G. Wright, Dover.
 Martin Wright, Lee Center.
 Rev. Martin K. Whittlesey, Ottawa.
 Prof. John C. Webster, Wheaton.
 Rev. John W. White, Morrison.
 " Henry M. Tupper, Waverly.

INDIANA.

Rev. Nathaniel A. Hyde, Indianapolis.
 " John L. Jenkins, Kokomo.
 Dea. A. G. Willard, Indianapolis.

IOWA.

Rev. Harvey Adams, Farmington.
 Caleb B. Atkins, Glenwood.
 Rev. George Bent, Burr Oak.
 " Henry L. Bullen, Durant.
 Rev. Cornelius S. Cady, Maquoketa.
 Rev. Joshua M. Chamberlain, Des Moines.
 " Samuel D. Cochran, Grinnell.
 " Wm. L. Coleman, Mitchell.
 Dea. John G. Foote, Burlington.
 Rev. Minot W. Fairfield, Lyons.
 " Charles H. Gates, Oscaloosa.
 " James B. Gilbert, Lansing.
 " Jesse Guernsey, Dubuque.
 " Lemuel Jones, Bellevue.
 " Daniel Lane, Eddyville.
 " Orville W. Merrill, Anamosa.
 " John K. Nutting, Bradford.
 Dea. John Porter, Cedar Falls.
 Richard J. Patterson, M. D., Mount Pleasant.
 Rev. Giles M. Porter, Garnavillo.
 " Julius A. Reed, Davenport.
 " Aldin B. Robbins, Muscatine.
 " Isaac Russell, Bowen's Prairie.

Seth Richards, Bentonsport.
 Fitch B. Stacy, Stacyville.
 Rev. William Salter, D. D., Burlington.
 " Samuel P. Sloan, McGregor.
 " Thomas Tenney, Plymouth.
 " Chauncy Taylor, Algona.
 " Asa Turner, Denmark.
 " John Todd, Tabor.
 Alfred Woods, Iowa Falls.

KANSAS.

Rev. Lewis Bodwell, Wyandotte.
 Rev. Richard Cordley, Lawrence.
 Wm. Crosby, Grasshopper Falls.
 Rev. James D. Liggett, Leavenworth.
 Hon. Samuel C. Pomeroy (U. S. S.), Atchison.
 William H. Watson, Leavenworth.

MAINE.

Rev. Geo. E. Adams, D. D., Brunswick.
 " Uriah Balkam, Lewiston.
 Josiah Brown, Bethel.
 Rev. Smith Baker, Jr., Veazie.
 Dea. Jacob Blanchard, Blanchard.
 Rev. Joseph Bartlett, Buxton.
 Rev. Elbridge G. Carpenter, Houlton.
 " Edward F. Cutter, Rockland.
 Rev. Benj. C. Chase, Foxcroft.
 Rev. Temple Cutler, Skowhegan.
 " Albert Cole, Cornish.
 " Elnathan F. Duren, Bangor.
 " John Dinsmore, Winslow.
 " Franklin E. Fellows, Kennebunk.
 " John O. Fiske, Bath.
 Hon. Robert Goodenow, Farmington.
 Prof. Saml. Harris, D. D., Bangor.
 Rev. Josiah T. Hawes, Bridgeton Center.
 Rev. Alfred E. Ives, Castine.
 Rev. Seth H. Keeler, D. D., Calais.
 Charles A. Lord, Portland.
 Hon. Seth May, Auburn.
 Dea. Simon Page, Hallowell.
 Rev. Wooster Parker, Belfast.
 " William T. Sleeper, Patten.
 Charles A. Stackpole, Gorham.
 Francis K. Swan, Calais.
 Rev. David Shepley, Yarmouth.
 " Rufus M. Sawyer, York.
 Nathaniel T. Talbot, Rockport.
 Joseph J. Taylor, Damariscotta.
 Hon. William W. Thomas, Portland.
 Rev. Horace Toothaker, New Sharon.
 " Sewall Tenney, D. D., Ellsworth.
 Dea. Joseph Titcomb, Kennebunk.
 Rev. Geo. Leon Walker, Portland.
 " Benj. G. Willey, East Sumner.

MARYLAND.

Rev. Edwin Johnson, Baltimore.
 Nathaniel Noyes, "

MASSACHUSETTS.

Rev. Rufus Anderson, D. D., Boston.
 Rev. George Allen, Worcester.
 Rev. Ebenezer Alden, Jr., Marshfield.
 J. S. Andrews, M. D., Ashby.
 Dea. Horace Armsby, Millbury.

Rev. Rowland Ayres, Hadley.
 Rev. George N. Anthony, Marlboro'.
 Ebenezer Alden, M. D., Randolph.
 Dea. George W. Bigelow, Framingham.
 Rev. Samuel G. Buckingham, Springfield.
 Rev. Amos Blanchard, D. D., Lowell.
 Dea. Wm. S. Bradbury, Westminster.
 Rev. William Barrows, Reading.
 Rev. Thomas C. Biscoe, Grafton.
 Rev. William M. Barber, South Danvers.
 Rev. James M. Bacon, Essex.
 Hon. Linus Child, Boston.
 Hon. H. H. Childs, Pittsfield.
 Rev. Robert Crawford, D. D., Deerfield.
 Rev. Christopher Cushing, North Brookfield.
 Dea. John Clary, Conway.
 Timothy W. Carter, Chicopee.
 Dea. Walter Crocker, Barnstable.
 Wm. C. Chapin, Lawrence.
 Rev. Emerson Davis, D. D., Westfield.
 Rev. John Dodge, Harvard.
 Rev. Edmund Dowse, Sherborn.
 Rev. Henry M. Dexter, Boston.
 Rev. J. Jay Dana, Cummington.
 Joseph A. Denny, Leicester.
 Hon. Allen W. Dodge, Hamilton.
 Dea. Nathaniel Eddy, East Middleboro'.
 Rev. Joshua Emery, Weymouth.
 Rev. Zachary Eddy, D. D., Northampton.
 Rev. Nathaniel H. Eggleston, Stockbridge.
 Constantine C. Esty, Framingham.
 Rev. Alfred Emerson, Fitchburg.
 Allen Folger, Gardner.
 Dea. J. A. Fitch, Hopkinton.
 Jonathan French, Braintree.
 Dea. Phineas Field, East Charlemont.
 Dea. Jabez R. Golt, Rockport.
 Timothy Gordon, M. D., Plymouth.
 Rev. Nahum Gale, D. D., Lee.
 Dea. Henry Haynes, Sturbridge.
 Rev. John W. Harding, Longmeadow.
 Jacob Haskell, Fitchburg.
 Dea. Wm. J. Hinsdale, Blanford.
 Dea. Geo. W. Hubbard, Hatfield.
 J. H. Harlow, Wareham.
 Moses How, Haverhill.
 Rev. Jacob Ide, D. D., West Medway.
 Charles A. Jessup, Westfield.
 Dea. Galen James, Medford.
 Rev. James P. Kimball, Falmouth.
 Rev. Edward N. Kirk, D. D., Boston.
 Dea. S. M. Lane, Southbridge.
 Rev. Isaac P. Langworthy, Chelsea.
 Rev. Charles Lord, Buckland.
 Rev. Erastus Maltby, Taunton.
 Rev. Elihu P. Marvin, Medford.
 Rev. James T. McCollom, Bradford.
 Rev. Abijah P. Marvin, Winchendon.
 Rev. James B. Miles, Charlestown.
 Hon. Henry Morris, Springfield.
 Rev. Osborne Myrick, Provincetown.
 Dea. Lorenzo S. Nash, Granby.
 Prof. Edwards A. Park, D. D., Andover.
 Rev. William P. Paine, D. D., Holden.
 Zebulon Pratt, North Middleboro'.

Rev. John Pike, Rowley.
 Rev. Theophilus Packard, Sunderland.
 Rev. Ariel E. P. Perkins, Ware.
 Rev. Ralph Perry, Agawam.
 Rev. Alonzo H. Quint, New Bedford.
 Dea. Edgar H. Reed, Taunton.
 Dea. Josiah Reed, South Weymouth.
 N. C. Robbins, Salem.
 Rev. Ezekiel Russell, D. D., East Randolph.
 Rev. Reuben T. Robinson, Winchester.
 Marshall S. Scudder, Grantville.
 Dea. John Smith, Andover.
 Pres. Wm. A. Stearns, D. D., Amherst.
 Rev. Lewis Sabin, D. D., Templeton.
 Dea. Charles Stoddard, Boston.
 Rev. Seth Sweetser, D. D., Worcester.
 Rev. John S. Sewall, Wenham.
 Rev. Eli Thurston, Fall River.
 Dea. Wm. Thurston, Newburyport.
 Henry W. Taft, Lenox.
 Dea. A. D. Whitmore, ———.
 Rev. William H. Willcox, Reading.
 Rev. John Willard, Fairhaven.
 Rev. Joshua W. Wellman, Newton.
 Rev. Thomas Wilson, Stoughton.
 Rev. Edwin B. Webb, Boston.
 Hon. Samuel Williston, Easthampton.
 Dea. Luther Wright, Easthampton.
 Bartholomew Wood, Milford.

MICHIGAN.

Rev. Joshua W. Allen, Franklin.
 " Henry Bates, Grass Lake.
 Dea. Sherman S. Barnard, Detroit.
 Rev. Geo. H. Coffey, Jackson.
 Hon. Wm. I. Cornwell, Newaygo. [P. O.]
 Hon. J. Webster Childs, Augusta (Paint Creek)
 Dea. Samuel F. Drury, Olivet.
 Rev. Hiram Elmer, Clinton.
 Dea. Allen Fish, Port Huron.
 Rev. Philo R. Hurd, Romeo.
 " James S. Hoyt, Port Huron.
 Homer Hitchcock, M. D., Kalamazoo.
 Rev. Thomas Jones, Olivet.
 " Adam S. Kedzie, Somerset.
 " Henry Mills, Kalamazoo.
 " John C. Myers, Saugatuck.
 " James A. McKay, Lamont.
 George K. Newcombe, Esq., East Saginaw.
 Rev. John Patchin, Owasso.
 Rev. Herbert A. Read, Marshall.
 " Charles Spooner, Greenville.
 Rev. Alanson St. Clair, Croton.
 " James F. Taylor, Chelsea.
 Hon. James B. Walker, D. D., Benzonia.
 Rev. Le Roy Warren, Elk Rapids.

MINNESOTA.

Rev. Edward Brown, Zumbrota.
 " David Burt, Winona.
 " Richard Hall, St. Paul.
 " Abel K. Packard, Anoka.
 Dea. Oliver Pendleton, Wabashaw.
 Rev. Charles Seccombe, St. Anthony.
 " Charles C. Salter, Minneapolis.

Rev. Charles Shedd, Wasioja.
 " James W. Strong, Fairbault.
 " E. S. Williams, Northfield.

MISSOURI.

Warren Currier, Esq., St. Louis.
 Rev. Truman M. Post, D. D., "
 " Julian M. Sturtevant, Jr., Hannibal.

NEBRASKA.

Rev. Reuben Gaylord, Omaha City.
 " Elisha M. Lewis, Nebraska City.

NEW HAMPSHIRE.

Rev. Geo. M. Adams, Portsmouth.
 Rev. Zedekiah S. Barstow, D.D., Keene.
 Dea. Orin Bugbee, Lake Village.
 Rev. Nathaniel Bouton, D.D., Concord.
 Dea. Sampson W. Buffum, Winchester.
 Stephen Brown, Kensington.
 Rev. Erastus B. Claggett, Lyndeboro'.
 " Edward W. Clark, Claremont.
 Dea. Horace Childs, Hehniker.
 Rev. Josiah G. Davis, Amherst.
 Dea. Archibald H. Dunlap, Nashua.
 " Andrew A. Farnsworth, Peterboro'.
 Hon. Asa Freeman, Dover.
 Rev. Wm. L. Gaylord, Fitzwilliam.
 " Henry A. Hazen, Plymouth.
 Hon. Milan Harris, Harrisville.
 Hon. Thomas J. Melvin, Chester.
 Rev. C. E. Milliken, Littleton.
 Dea. Abel K. Merrill, Haverhill.
 Prof. Daniel J. Noyes, D. D., Hanover.
 Rev. Ebenezer G. Parsons, Derry.
 " Henry E. Parker, Concord.
 Dea. Daniel H. Parker, Dunbarton.
 William Ramsdell, Milford.
 Rev. Moses T. Rannels, Orford.
 Rev. Wm. T. Savage, Franklin.
 " Benj. P. Stone, D. D., Concord.
 " Josiah H. Stearns, Epping.
 " Alvan Tobey, Durham.
 " Cyrus W. Wallace, Manchester.
 Albert E. Wellman, Cornish.
 Rev. Horace Wood, Ossipee Corner.
 " John K. Young, D.D., Laconia.

NEW JERSEY.

Rev. John M. Holmes, Jersey City.
 Lowell Mason, Jr., Orange.

NEW YORK.

Rev. Wm. I. Budington, D.D., Brooklyn.
 " Henry Ward Beecher, "
 Henry C. Bowen, Esq., "
 Rev. John Bradshaw, Crown Point.
 " Stephen A. Barnard, Willsborough.
 " Jeremiah Butler, Fairport.
 Dea. Edson Boyd, M.D., Ashville.
 " Albert G. Bristol, M.D., Rochester.
 " E. D. Chapman, Sincleville.
 Dea. Wm. H. Childs, Niagara City.
 Rev. Edward Davies, Waterville.

Rev. Oliver E. Daggett, D.D., Canandaigua.
 Dea. Lorenzo D. Dana, Morrisville.
 Rev. Morgan L. Eastman, Lisbon.
 " George R. Entler, Meredith.
 " Griffith Griffiths, Utica.
 " Henry M. Hazeltine, Sherman.
 " L. Smith Hobart, Syracuse.
 " John C. Holbrook, D.D., Homer.
 Charles Hopkins, Norwich.
 Dea. Hiram Hurlburd, Stockholm.
 Rev. Samuel Johnson, Chenango Falls.
 Rev. Seneca M. Keeler, Guilford Center.
 John M. Kinsman, North Potsdam.
 Rev. Joshua Leavitt, D.D., New York.
 Dea. Thomas Marvin, Walton.
 Rev. John H. Nason, Smyrna.
 Rev. Richard Osborn, Champion.
 Rev. Ray Palmer, D.D., Albany.
 Rev. Thomas H. Rouse, Jamestown.
 " Samuel T. Richards, Spencerport.
 Rev. Aaron Snow, Mt. Sinai.
 Rev. Joseph P. Thompson, D.D., New York.
 Daniel S. Tarr, Gloversville.
 Rev. Edwin E. Williams, Warsaw.
 " Moses H. Wilder, Gaines.
 " Warren W. Warner, Lawrenceville.
 David S. Williams, Flushing.
 Hon. Arden Woodruff, Strykersville.
 Rev. Horace Winslow, Binghampton.

OHIO.

Rev. Alex. Bartlett, Conneaut.
 " Henry S. Bennett, Wakeman.
 Rev. Loren W. Brintnall, Mallet Creek.
 Dea. Asa Cady, Collamer.
 Dea. Charles Clark, Cuyahoga Falls.
 Rev. T. W. Davies, Youngstown.
 " George Darling, Hudson.
 Prof. James H. Fairchild, D.D., Oberlin.
 Rev. Heman Geer, Lindenville.
 Dea. A. Griswold, "
 Rev. John C. Hart, Kent.
 Rev. Lysander Kelsey, Columbus.
 Andrew J. Knapp, Wauseon.
 Rev. T. E. Monroe, Mt. Vernon.
 Hon. Francis D. Parrish, Sandusky.
 Chas. W. Palmer, Esq., Cleveland.
 Dea. T. W. Painter, Weymouth.
 Hon. Douglas Putnam, Harmar.
 Rev. Edward W. Root, Springfield.
 Rev. John Safford, Bellevue.
 " S. Willard Segur, Tallmadge.
 " Charles W. Torrey, Madison.
 Rev. James A. Thome, Cleveland.
 Hon. Lester Taylor, Claridon.
 Rev. Wm. Watkins, Newburgh.
 " Samuel Wolcott, D.D., Cleveland.
 " Thomas Wickes, Marietta.
 Dea. Wm. W. Wright, Oberlin.
 J. P. Walker, M.D., Cincinnati.
 E. S. Warner, "

OREGON.

Rev. Geo. H. Atkinson, Portland.

PENNSYLVANIA.

Rev. Davis R. Barker,	Gray's Mills.
Geo. B. Delamater, Esq.,	Meadville.
Rev. Edward Hawes,	Philadelphia.
“ Philip Perigrine,	Blossburg.
“ Geo. W. Smiley, D.D.,	Philadelphia.
“ Roderick R. Williams,	Pittsburg.

RHODE ISLAND.

Rev. Constantine Blodgett, D.D.,	Pawtucket.
Hon. Amos C. Barstow,	Providence.
Rowland Hazard, Esq.,	Peace Dale.
Rev. Leonard Swain, D.D.,	Providence.

TENNESSEE.

Rev. Thomas E. Bliss,	Memphis.
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VERMONT.

Hon. James D. Bell,	Walden.
Rev. Ezra H. Byington,	Windsor.
Rev. Nelson Bishop,	Windsor.
Rev. Lewis O. Brastow,	St. Johnsbury.
Rev. Calvin B. Cady,	Alburgh.
Hon. Jacob Collamore,	Royalton.
Edward Conant,	Randolph.
George H. Crane,	Northfield.
Charles Carpenter,	W. Charlestown.
Rev. Theodore M. Dwight,	Putney.
Rev. James T. Ford,	Stowe.
Geo. F. French,	Lunenburg.
Rev. Clark E. Ferrin,	Hinesburgh.
Benj. Fairchild, M. D.,	Milton.
Rev. Henry M. Grout,	W. Rutland.
Hon. Ira Goodhue,	Westminster.
Rev. L. Ives Hoadley,	Craftsbury.
“ Azariah Hyde,	Pawlet.
Rev. Isaac Jennings,	Bennington.
Dea. Samuel James, Jr.,	Weybridge.
Hon. Wm. C. Kittredge,	Fairhaven.
Dea. Freeman Keyes,	Newbury.
Rev. Benjamin Labaree, D.D.,	Middlebury.
Rev. Silas McKeen, D. D.,	Bradford.
Rev. Sidney K. B. Perkins,	Glover.
“ Charles C. Parker,	Waterbury.
“ Wm. Stratton Palmer,	Wells River.
Dea. Henry W. Robinson,	Johnson.
Dea. E. D. Selden,	Brandon.
His Ex'y Gov. James G. Smith,	St. Alban's.
Dea. Gilbert M. Sykes,	Dorset.
Rev. Geo. P. Tyler, D. D.,	Brattleboro'.
“ Charles C. Torrey,	Chester.
Saml. D. Winslow,	Townshend.
Josiah B. Wheelock,	Coventry.

WISCONSIN.

Rev. Asa S. Allen,	Black Earth.
“ Charles Byington,	Watertown.
Dea. Orris K. Coe,	“
Rev. Isaac N. Cundall,	Rosendale.
“ Dexter Clary,	Beloit.
“ Joseph Collis,	Delavan.
Dea. Russell Cheney,	Emerald Grove.

Rev. Solomon A. Dwinell,	Reedsburg.
Timothy Dwight, Esq.,	Beloit.
Rev. Franklin B. Doe,	Appleton.
Asahel Finch, Esq.,	Milwaukee.
Rev. Joseph W. Healey,	“
Hon. Edward D. Holton,	“
Dea. Guerdon Judson,	Raymond.
W. Wallace Jones,	“
Rev. David Jones,	Arena.
“ William De Loss Love,	Milwaukee.
“ William E. Merriman,	Ripon.
“ Edward G. Miner,	Whitewater.
“ Henry A. Miner,	Menasha.
“ Philo C. Pettibone,	Burlington.
“ Lucius Parker,	Palmyra.
“ John C. Sherwin,	La Crosse.

HONORARY MEMBERS.

[The following is the list of honorary members, by virtue of their connection with the Preliminary Committee at New York, and the Business Committee at Boston, with one or two exceptions. Many of the members of these committees are not named here, from the fact that they were delegates, and are on the roll proper given above.]

Rev. Israel W. Andrews, D.D.,	Marietta, Ohio.
Rev. George W. Blagden, D.D.,	Boston.
J. Russell Bradford, Esq.,	Boston.
Hon. Samuel A. Chapin,	Nevada.
Prof. Geo. P. Fisher,	New Haven, Ct.
Prof. Franklin W. Fisk,	Chicago, Ill.
Henry Hill, Esq.,	Boston.
Dea. Samuel Holmes,	New York.
Rev. Daniel P. Noyes,	Boston.
Dea. Julius A. Palmer,	“
Rev. Joseph E. Roy,	Chicago, Ill.
Prof. George Shepard, D.D.,	Bangor, Me.
Rev. Andrew L. Stone, D.D.,	Boston.
Edward S. Tobey, Esq.,	“

DELEGATES FROM FOREIGN COUNTRIES.

Cong. Union of England and Wales. — Rev. Robert Vaughan, D.D.; Rev. Alexander Raleigh, D.D.; Rev. James W. Massie, D.D., LL.D.

Glanmorganshire Assoc., Wales. — Rev. John Thomas, C. R. Jones, Esq., J. Griffith, Esq.

North Staffordshire Cong. Union. — Rev. S. R. Asbury.

Union of Evang. Church of France. — Rev. Theo. Monod.

Cong. Union of Canada. — Rev. Edward Ebbs, Rev. Henry Wilkes, D.D., Rev. John Wood, Rev. E. J. Sherrill, Rev. A. Duff, Rev D. C. Frink, Theodore Lyman, Esq.

Congregational Union of Nova Scotia and New Brunswick. — W. H. Daniels, Esq.

Whole number of Delegates	493
Number of Honorary Members	14
Delegates from Foreign Countries	16
Total membership of Council	523

Charles Stoddard, Esq., of Massachusetts, was chosen temporary moderator.

Prayer was offered by Rev. E. Beecher, D. D., of Illinois.

Rev. Henry M. Dexter, of Massachusetts, was chosen temporary scribe.

On motion of Rev. I. P. Langworthy, of Massachusetts, it was

Voted, That the Moderator appoint a committee (to be composed of one member from each State represented here) of nomination for permanent officers of the Council.

The Moderator appointed that committee as follows:

Massachusetts — Hon. Linus Child; *Maine* — Rev. George E. Adams, D. D.; *New Hampshire* — Rev. B. P. Stone, D. D.; *Vermont* — Rev. B. Labaree, D. D.; *Rhode Island* — Hon. A. C. Barstow; *Connecticut* — Rev. S. W. S. Dutton, D. D.; *New York* — Rev. J. P. Thompson, D. D.; *New Jersey* — Rev. J. M. Holmes; *Pennsylvania* — D. R. Barker, Esq.; *Delaware* — Abner H. Bryant, Esq.; *Maryland* — Nathaniel Noyes, Esq.; *Ohio* — Judge F. D. Parish; *Indiana* — Rev. N. A. Hyde; *Illinois* — Hon. C. G. Hammond; *Michigan* — Hon. W. I. Cornwell; *Wisconsin* — Timothy Dwight, Esq.; *Iowa* — Dea. John Porter; *Minnesota* — Rev. C. C. Salter; *Missouri* — Warren Currier, Esq.; *Nebraska* — Rev. R. Gaylord; *Kansas* — Hon. S. C. Pomeroy; *Colorado* — Samuel Cushman, Jr., Esq.; *Oregon* — Rev. G. H. Atkinson; *Tennessee* — Rev. T. E. Bliss; *California* — Jacob Bacon, Esq.

On motion of Rev. J. M. Sturtevant, D. D., a committee of three was appointed to report rules of order for the use of the Council, and the following gentlemen were chosen to constitute that committee; viz., Rev. J. M. Sturtevant, D. D., of Ill., Rev. J. P. Gulliver of Conn., H. C. Bowen, Esq., of New York.

On motion of Rev. W. W. Patton, D. D., a committee of five was appointed to receive the credentials of members, and report who are entitled to membership in this Council, consisting of Rev. W. W. Patton, D. D., of Ill., Jacob Haskell of Mass., Rev. E. Beecher, D. D., of Ill., Dea. A. Fish of Mich., Dea. D. Putnam of Ohio.

On request of this committee, it was subsequently enlarged by the addition of Rev. R. C. Learned of Conn., and Rev. S. Wolcott, D. D., of Ohio.

The committee on a permanent organization reported as follows:

That the permanent officers of the Council consist of a moderator, two assistant moderators, and five scribes; and that those officers be the following; viz.,

Moderator — His Excellency Gov. W. A. Buckingham of Conn.

Assistant Moderators — Hon. C. G. Hammond of Ill., Rev. Joseph P. Thompson D. D., of New York.

Scribes — Rev. Henry M. Dexter of Mass., Dea. Samuel Holmes of New York, Rev. Philo R. Hurd of Michigan, Rev. Alonzo H. Quint of Mass., Rev. E. P. Marvin of Mass.

Rev. Alonzo H. Quint of Mass. declined being a candidate for the position of scribe, and Rev. M. K. Whittlesey of Ill. was nominated in his place.

It was *Voted*, To accept and adopt the report of the committee; and the Council was permanently organized by the choice of this moderator, assistants, and scribes.

Hon. Linus Child of Mass., and Rev. Dr. Dutton of Conn., conducted the moderator to the chair, when he briefly addressed the Council.

On motion of Rev. Dr. Dutton of Conn., it was

Voted, That the opening sermon be delivered in the Mt. Vernon Church, in Ashburton Place, to-morrow morning at 9 A. M.

On motion of the temporary scribe, it was

Voted, That, until otherwise ordered, the sessions of this Council be from 9 A. M. to 1 P. M., and from 3 P. M. to 5 P. M.

On motion of Hon. Linus Child of Mass., it was

Voted, To adjourn to to-morrow morning, at 9 o'clock, to meet in the Mt. Vernon Church, in Ashburton Place.

Adjourned.

SECOND DAY; THURSDAY, JUNE 15, 9 A. M.

The Council assembled in the Mt. Vernon Church at 9 o'clock, A. M.

The sermon before the Council was preached by Rev. Julian M. Sturtevant, D. D., of Illinois; the preliminary exercises being conducted by Rev. Dr. Vaughan of England, and the concluding prayer being made by Rev. Dr. Kirk of Mass.

SERMON.

Jeremiah vi. 16. Then saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

It would perhaps not be difficult to find circles of opinion, in which the selection of such words as these for the theme of discourse would be thought to require an apology. Indeed, judging from some of the givings-forth of the periodical press, I deem it not improbable that there may be such a circle in this goodly city of Boston. There are, I fear, not a few persons among us who, though by no means deficient in natural gifts or generous culture, are greatly wanting in reverence; men who would regard the exhortation of our text, when applied to our own times, with something of indignation and contempt, as though it were a suggestion that the enlightened present should disown her wisdom, and go to school to the blind and stupid past. Such men seem to have forgotten that the past is ever the parent of the present; that other men have labored, and we are entered into their labors; that, whatever superiority we may have attained over those who have gone before us, we owe to the principles which our fathers established, to the institutions which they founded, and the lessons which they taught.

But I am fairly entitled to assume, that no such apology is necessary in addressing the representatives of the Congregational churches of the United States, assembled here around the old hearth-stone, and the cradle of our political and religious institutions; not only from the hills and valleys where the New England fathers sleep, but from the basin of the lakes, the banks of the Mississippi and its branches, the glens of the Rocky mountains, and the shores of the Pacific.

Nor this alone. From beyond the St. Lawrence, brethren beloved are here, and from that beautiful island of the ocean which is the mother of us all, a revered and honored mother, who, though in these late years she hath chided her eldest American daughter with a little unmerited severity, will yet honor her ancestral bravery, and her fidelity to her precious inheritance of liberty.

This audience, assembled on this spot, surely needs not be told that there are principles coeval with the founding of these New England colonies, which sustain such a relation to our whole social and religious life, that we can never have any sound and healthful growth except by their free and natural development — principles which sustain the same relation to our entire nation, however great it may become in future ages, which the little germ enclosed in the acorn does to the sturdiest monarch of the forest.

I am sure of the hearty sympathy of this audience, in "standing in the ways, to ask for the old paths." Our fathers were but men. We claim for them no exemption from the errors and follies to which all this poor humanity is ever subject. But God was with them, and did guide their feet into paths of wisdom, which led them to the attainment of a condition of freedom and social order, which richly compensated them for all the danger

and sufferings of the wilderness, and is destined to confer untold blessings on their descendants forever. And it is well worthy our most earnest endeavor to trace out those same paths, through all the intricacies and sorrowful confusions of the present; and perfectly safe for us to walk in them. They conducted our fathers to prosperity and happiness in circumstances seemingly the most unpropitious and forbidding, and they will not fail to conduct us to the same.

We propose no servile imitation of the fathers. We will adhere to no principle and no custom because it was theirs. "Prove all things, hold fast that which is good," shall be our motto. We intend to look backwards, not because we think innovation a crime, but because we know that all true national growth is the development of first principles; and that the principles of any nation's life are to be learned, not from the agitations of the passing moment, but from the study of its history. We think it wise to ask the fathers what is the seminal principle of our national life, by the development of which we may attain to the growth and strength and beauty and productiveness of which God hath made us capable.

Nor am I wrong in looking to the early history of New England for the seeds of our national life. The French De Tocqueville, not a Puritan, not a Protestant, says :

"The two or three main ideas which constitute the basis of the social theory of the United States were first combined in the Northern British colonies, more generally denominated the States of New England. The principles of New England spread at first to the neighboring States; they then passed successively to the more distant ones; and at length they imbued the whole confederation. They now extend their influence beyond its limits over the whole American world. The civilization of New England has been like a beacon lit upon a hill, which, after it has diffused its warmth around, tinges the distant horizon with its glow."

What, then, are the principles of social life which are indicated in the early history of New England? In the fore ground of the picture meets us the fact, that our fathers believed in their heart of hearts that God had revealed himself to the soul of man, and that it is the privilege and the duty of every man to receive and obey for himself that revelation. With clear and mighty conviction they rejected, as unsatisfactory and untrue, that interpretation and social expression of the divine will which kings and nobles and bishops had imposed with tyrant power on every foot of English soil. That they might find some spot of earth on which—some arch of sky beneath which—they might individually and socially worship God according to their own understanding of his will, not only brave and strong men, but timid old age, and delicate womanhood, and helpless infancy, dared encounter the ocean, the wilderness, and the savage. This is certainly the foremost fact in the history of New England, nay, of North America.

Next meets us the fact, that, when they reached their desolate home on these ice-bound shores, they were as far removed from the government which should have protected their persons and their rights, as from the step-mother Church that would impose on them her ceremonies and her superstitions. If under those stern winter skies they were free to worship God, they were also under a necessity of providing for their own protection from cold and famine, and the violence of bad men.

It needs no argument to show that from such a history must necessarily have been born a "Church without a bishop, and a State without a king." The family with all its God-given authorities, sacred subordination, and delicate dependencies, had been transported across the ocean, and stood unimpaired and unshaken on the shores of a new world. And never has it been more revered, or more honored, than by the fathers and mothers of New England. But all else of the religious and political authorities of the Old World had been left on the other side of the ocean. The individual man, the family

tie, and the golden chain that binds each individual man to "the throne and monarchy of God," were all that remained of the organic forces of society. These men are social beings, and therefore they will reconstruct religious and political society. But they will construct both only for the protection of individuals and families, in the enjoyment of their God-given rights, and to aid them in performing their divinely appointed duties and achieving their allotted destiny. The recognition of the rights, the duties of individual human beings, as the direct subjects of the government of God, *will*, *MUST* be, the germinant principle of all social arrangements. The principle will become recognized and crowned and enthroned, that every individual has rights which God gave him when he made him in his own image, and owes an allegiance to the Supreme Ruler which is superior to all human enactments, and which rights and duties no earthly power can over-ride in the smallest degree, without incurring the righteous displeasure of God. If from these feeble beginnings a nation shall grow up which shall stretch from ocean to ocean, and cover a continent with the emblems of its power, that nation must rest on this simple principle, as its mountains rest on their foundations of everlasting granite; and if at any point in its future history, in the pride of its prosperity and power, it shall violate this sacred principle, an earthquake will shake its strongest structures, and volcanic fires will burst up from beneath its foundations, and like Sodom of old it will be consumed with a storm of fire and brimstone, unless it repents in sackcloth and ashes, and puts away the national iniquity.

That this principle must be seminal to our national life, no thoughtful man surely will deny; and in searching for the true pathway of our progress, we are only to seek for the just and rational development of it. Is it not, then, equally obvious, that, in constructing society on this principle, the largest amount of liberty will be reserved to the individual which is consistent with provision for his social wants; and that, in all social arrangements, local provisions will be preferred to the provincial, the national, or the imperial, except in cases where the latter are found to be essential to the general welfare? The individual will not commit to a society what he can better take care of as an individual; and local communities will not commit to general societies what they can better understand and better provide for than any more general society can do it for them. Individuals will enjoy the largest liberty, local communities will surrender the smallest portion of their independence, consistent with the general good; and imperial power will only be permitted to meddle with those interests in which all the millions of a great nation are alike concerned. I need not argue before this audience to show, that as this results directly and necessarily from our national history, so it is a true enunciation of the characteristic principle of American institutions as they exist in fact; and that the more perfectly this principle is carried out, the more harmonious and beneficent is the working of our social machinery.

What, then, is the development of this principle in the direction of religion? I need not prove that earnest faith in the gospel must and always will have a social development. It follows inevitably from the nature of the religion, and the social affections to which it is largely addressed. Persons living in each other's neighborhood, reading the Bible in the same mother tongue, and believing with the heart its revelations of God and Christ, and redemption and forgiveness, and the life everlasting, will find themselves drawn into social relations by irresistible attractions. They will organize themselves into a religious society for mutual sympathy, edification, instruction, and coöperation, as naturally and necessarily as the loving pair unite in marriage bonds, or as beings possessed of human nature unite in civil society.

And, consistently with the conditions which the Pilgrim Fathers brought with them to the shores of New England, consistently with the fundamental principles of our social life,

they will organize those societies, independent* of all dictation or control in discipline, worship, and doctrine, except that of the one divine Head of the Church of God. Had not our fathers accepted a home in this great and terrible wilderness, that they might enjoy the doctrine, the discipline, the worship, which they approved? And should they now construct any authority of bishop, or council, or presbytery, empowered to interfere with their enjoyment of this dear-bought privilege? And why should any society of Christian men and women, associated for these religious purposes, subject themselves to any such control of human power and invention? They want religious teaching: are they not competent to select their own religious teachers, in the fear of the Lord? They want to exclude from their society the irreligious, the unbelieving, the scandalous, the profane: are they not better qualified to estimate the character of the men and women among whom they live than any distant church authority? They want a doctrine and a worship conformed to the divine word: must they not themselves prove all things, and hold fast that which is good? Can they delegate the judgment of these matters to other fallible men like themselves? Does not their individual allegiance to God imply their individual right to try the teaching they hear, and the worship in which they engage, by the standard of God's revealed will, and themselves to judge what is right? What bishop, council, presbytery, synod, can decide for them?

While thus claiming that the doctrine of the independency of the local Church was a most natural result of the circumstances and the religious convictions of the fathers of New England, I do not forget the fact, that the Pilgrims of Plymouth had been instructed in the principles of Congregational independency by that truly great and good man, John Robinson, before they left the mother country, and during their residence in Holland, and were therefore rooted and grounded in them before they embarked for America. Nor do I forget the still more weighty fact, that Robinson himself was but the humble pupil of the Apostles themselves; that the churches which Paul and Peter and their fellow Apostles founded from Jerusalem to Rome were, by the agreeing judgment of the ablest writers on ecclesiastical history, independent local churches; and that, whatever other men may say of the fathers, independency is sustained by the uniform practice of the Apostles.

Such were the churches which our fathers planted amid the primeval forests of New England; such were the churches of Plymouth and Salem and Boston; and as their settlements encroached farther and farther upon the domain of the oak, the pine, and the fir, they covered the territory which they reclaimed from the wilderness with a complete net-work of such churches. It was the function of each of these churches to care for the intellectual and religious culture of the entire population within their respective boundaries. Thus, at every step of their advance, the Christian teacher and the schoolmaster, accompanied them, and every child was taught the rudiments both of secular and of divine knowledge. This was a true development of the principle of our national life; and we may well challenge any intelligent denial, that in application to such a State as Massachusetts only, and as it actually exists in practice at the present moment, it is a grand development; and that applied in its entirety to a great nation, extending from the Atlantic to the Pacific, it would be as sublime and glorious as it is free and simple. If it would have been as quiet and tranquil as sunshine, it would also have been as potent and life-giving.

Such was the conception of the fathers of New England; and that conception they

* The author of this discourse is quite well aware that the Congregationalism of our fathers recognizes two principles as fundamental, — the *self-government* and the *fellowship* of the churches; and if, in advocating the former as against ecclesiastical centralization, he has given it chief prominence in this discourse, it is not because he does not hold, or undervalues, the latter.

did make an actual reality in every settlement which they formed. And the network of Congregational churches, with which they covered over much the larger portion of New England, presented a completeness and symmetry of organization for the religious instruction and spiritual nurture of a free people, never attained to elsewhere in this country, and probably not even in the world. An unobstructed development of their principles would have covered our whole territory with such a chain of organizations from ocean to ocean. At least, on every six miles square of our inhabited territory, they would have planted such a society, not cared for and governed by some distant ecclesiastical authority, but by its own living forces, and efficiently caring for all the intellectual, moral, and spiritual necessities of the entire population within its limits; nor for these alone, but supplying the physical necessities of all the sick, the poor, and the afflicted.

And such a religious organization is essential to our national life and health. It is one of the great vital forces of all free society. There can be no better future, no millennium, either political or religious, without it. We do but grievously deceive ourselves if we imagine a sublime superstructure of freedom can be reared up, covering a continent, and enduring for ages, if this element is wanting. Some men among us glory in the superiority of this generation over our simple-minded fathers. But we are sadly fallen from the grace of such an organization for the religious culture of the people; and it is a grievous fall. Many of the stars are fallen even from the sky of New England, and no other luminaries have taken their places, and many others are sadly dimmed in their lustre and are reeling from their orbits. In most of the country which lies west and south of the Hudson, we have abandoned the conception itself, as impracticable and impossible. An eminent divine of one of the middle States, alike well known for his fervid eloquence and his burning zeal for the Christian cause, who thought I loved New England better than I ought, once sent this message to me in my distant home in the West, "Tell Mr. S. he cannot make New England in the West." Alas! thus far it is true, and it is this very element of New England which we have been unable to transplant. But I have not ceased and shall not cease to try, till I despair of my country and of the Church of God.

It would be greatly to the purpose of the present occasion to exhibit an exhaustive view of the causes which have prevented the realization of this simple but grand conception west and south of the Hudson. The time, however, which can be allotted to this discourse would be entirely insufficient for such a presentation. But there are four of these causes which seem to me imperatively to demand the consideration of the National Council. They are,

1. Want of homogeneity in our population.
2. Negro slavery.
3. Undue reliance on temporary, superficial, and inorganic efforts for home evangelization; and,
4. Want of sufficient tenacity in adhering to our own polity.

In naming the first of these, want of homogeneity in our population, I do not chiefly refer to the fact that everywhere there is a portion, and in some communities a very large portion, of the population, who are not believers in the gospel, who are either indifferent or hostile to that faith which is the basis of all living and permanent Church organizations. However deeply we must deplore this fact, this unbelieving portion of the population is not numerous enough to throw any insuperable obstacles in the way of a ubiquitous organization of the Church on Congregational principles. It rarely or never occurs in any American community, that, if the gospel is preached in its purity, such multitudes will not embrace it in the love of it, as to render the organization and sustentation of a Christian Church easy. And this remains true, after we have made ample allowance for those forms

of semi-Christian belief and worship which reject that gospel which we have received. That gospel which consists in repentance toward God, and faith in our Lord Jesus Christ, will still find adherents, who will be both able and willing to sustain an organized Church with all its ordinances. At least, within the circle of my observation, this has rarely, if ever, failed to be true. Aid they might need, while struggling with the first difficulties of a new settlement. But when these were a little over, I have seldom or never known a community in which there was not enough of earnest and devout Christians to sustain the institutions of social religion, if they were united in their endeavors; or, at least, in which, if the gospel were for a little time faithfully preached, it would not win converts, and make the problem of the Church easy. There are few communities, East or West, in which a Christian teacher may not preach as Paul did at Corinth, with the assurance that the Lord "has much people" there.

But the heterogeneity of which I speak is of another kind. Almost everywhere west and south of the Hudson, the descendants of New England have met a religious population, holding, in a greater or less degree of purity and simplicity, the same religious faith as themselves, who yet are not willing to accept their conception of the Church. Everywhere beyond the western boundary of New England, they meet not only the divisions which have arisen among Independents on the mode and subjects of baptism, but, in its almost endlessly multiplied modifications, the Presbyterianism of Geneva, Holland, and Scotland, and the various offshoots of the modified Episcopacy of the Wesleys. The inevitable consequence is, a conflict of rival conceptions of the Church, which renders impossible the construction of any such system of religious organization as the Congregational conception of the Church has produced in New England. It is not only true that no one of these Christian denominations is able to construct a ubiquitous system for the instruction of the people in the things of God, but that their mutual rivalries render it impossible that such a system should exist, either by the efforts of any particular denomination, or of all together. This is not a random assertion, but it is capable of demonstration; and if true, it is surely worthy of the most serious consideration, not only of the Congregational churches, but of all men of every denomination that love our country and the kingdom of God.

In cities and large towns, all the different religious denominations that exist in our country may be represented by religious organizations, embodying each its own conception of the Church; and in this way provision may be made, in some sort, for the religious instruction of the population. But it is quite essential to the great social experiment which we are trying on a scale so gigantic, that our rural civilization should attain to a completeness never known in any other land. The means of intellectual, moral, and religious culture must not be shut up in cities: they must be carried to every square mile of our territory, and brought within easy reach of every human habitation. Every six miles square of the entire habitable surface of our country must contain such permanent and effective institutions for the instruction of the people, and the whole people, that the man who has never travelled beyond the limits of his own native township may yet have a noble education, and be a truly cultivated and civilized being, the product of all the centuries that are past. In order to this, I need not prove to this audience that it is indispensable that the Christian sanctuary shall be built there, and that on each successive Lord's Day the assembled people shall feel the influence of social worship, and of the clear, lucid, and earnest exhibition of evangelical truth.

What I affirm is, that the heterogeneity of our population, in the sense in which I have defined it, renders it impossible to effect any such religious organization; but that, on the contrary, vast regions and multitudinous populations are by it doomed to religious destitution and a moral desolation, like some great Sahara, with only here and there a blooming oasis.

Subtracting from the sum total of our population the population of our cities and large towns where religious institutions can be maintained in some sort, in spite of the causes of which I am speaking, the remainder of course will be our rural population; and it will not be found to exceed some twenty-eight to the square mile, or about one thousand souls to each township of six miles square. Let us then bear in mind that in each of these townships will be found the usual amount of indifference to religion, and misbelief and unbelief; and that all this must be counted out, in estimating the capability of the township to sustain social religion. After then subtracting from the one thousand souls that inhabit the township all persons of this character, the remainder cannot be presumed to exceed six or seven hundred of all ages from the cradle to the grave, and of both sexes. If these were united, you could not expect of them more than that they would be able to sustain one Church with energy and efficiency. What then can we hope for, if they are to be divided between Presbyterians in all their diversities of Dutch, Scotch, and American origin, Wesleyan Episcopacy in all its modifications and independency, with the divisions which have arisen respecting the mode and subjects of baptism? What but the impossibility of sustaining any religious organization whatever?

And yet what I have supposed is but the stern and terrible fact over vast districts of our territory; and the result is religious destitution and religious anarchy, from which we can not only discern no deliverance in the immediate future, but we do also clearly see, that, in the present line of things, deliverance is impossible; that the evil must wax worse and worse with each successive generation forever. Sects will multiply and unbelievers will multiply, and the house of David will wax weaker and weaker. We might as well hope that the barrenness of the Arabian desert will be healed, while yet the clouds refuse to pour their rain upon it. Religious men of New England birth and education have impressed upon the very substance of their souls the conception of a religious organization of society, which will bring the influence of a regular Christian sanctuary within easy reach of every dweller on the soil. And they know well that by such an arrangement only can the education of the people be provided for. And I thank God, that in the hope of realizing this noble conception they will, if need be, pour out their money like water, in sustaining Home Missionary societies, in founding schools and colleges, and in educating young men for the Christian ministry; and they will give their own sons and daughters to this work in a spirit of as true heroism as ever poured out life in the defence of liberty, or endured martyrdom for the truth as it is in Jesus. And I shall never cease to thank God that it is so.

But we are in duty bound to look the stern facts of the case full in the face; and if we do so, we shall acknowledge and feel to our heart's centre that obstacles at present exist over the whole West and South, which render the realization of the noble conception which inspires this glorious Christian heroism as impossible as to cover the ice-fields of the polar circle with the luxuriant vegetation of the tropics.

It is often asserted, and seldom or never contradicted, that this want of homogeneity of which I speak is the inevitable result of religious freedom, acting through the permanent laws of the human mind. If that is so, the prospects of our country for a high religious civilization are gloomy enough. But I thank God the assertion, often as it is made, is made gratuitously. Nobody has, so far as I know, ever proved it; and to me it seems not only unproved, but most clearly untrue. The whole history of this country, from the landing of the Pilgrims till now, furnishes no proof, or ground of suspicion, that religious men, in the full enjoyment of religious liberty, would ever have invented any other Church polity than independency. I know not that any centralized system of Church government ever originated in this country, or any other country enjoying full religious liberty. Our Presbyterianism all sprung from the State churches of Geneva, Holland, and Scot-

lind. It was originally constructed as an ecclesiastico-political system, through which a State Church could exert its power of control over all the religious interests of a nation. Organization did not begin with the people and grow up into the General Assembly, but with the General Assembly, and extended its radii of administration downwards to the Church sessions. If any one doubts this, I commend to his especial study the history of the Church of Scotland, and would especially recommend as a text-book the work of that stanch Presbyterian, Mr. Hetherington. Presbyterianism has greatly multiplied its sects in this country. But it has been only by subdivisions of itself, of which it has an unlimited capacity. They have all arisen from the attempt to carry out its principles in an atmosphere of freedom. But the system itself freedom never generated in any country, and there is no proof that it could. With no propriety can it be claimed as any necessary product of a religious liberty, however numerous its off-shoots may be in a free atmosphere.

There is just as little reason to believe that the Wesleyan polity could have originated from a condition of perfect religious liberty. Mr. Wesley's aim certainly was to organize an army of brave soldiers for Christ, and so to command it in the name of the Lord as to secure its efficiency. But the principles of organization by which that command was to be exercised were derived from the Episcopal hierarchy of the Church of England, which he never ceased to love and cherish. The seminal principle of the system is not that of the people propagating that gospel which they have received, but that of the rulers converting and governing the people in the name of the Lord.

I am free to affirm, that to begin with a free, self-governing Christian people, and develop from it either the Wesleyan or the Presbyterian polity, seems to me as impossible as to create an aristocracy by the free votes of democrats. Give us nothing but liberty and Christianity to begin with, and if we ever have any ecclesiastical centralization, it must be imported from some other clime.

As to the Papal and Episcopal systems of government, the case is still plainer. If we can find them taught in the inspired Word, of course we can account for their existence. But as most of us are unable to see that the Holy Scriptures lend them any support, we can only recognize them as offshoots from the civil and military systems of imperial Rome and the middle ages, transplanted to this land of freedom, and here endeavoring, with what success time must determine, to maintain themselves in the midst of all the forces of universal and absolute religious liberty.

The assertion, then, that the heterogeneous character of our population is the inevitable result of our perfect religious liberty, is without any foundation at all. The conflicting systems by which our population is divided and distracted are, for the most part, not the products of religious liberty, but of the Church and State systems of Europe, transplanted to American soil, and here trying the very interesting experiment, whether their existence and their power can be propagated in the midst of the absolute religious liberty of the United States. If in the all-wise providence of God they are destined to succeed in this greatest ecclesiastical experiment of the nineteenth century, then must every system of effort for establishing a symmetrical and efficient system for the religious instruction of the whole people necessarily be a failure. The whole history of the Church, from the great schism of the Eastern and Western churches to the last disruption of American Presbyterianism, shows, with the certainty of demonstration, that centralized Church governments, whenever they are liberated from State control, and are free to act out their own nature, will always indefinitely multiply rival Church governments and sects by their own internal convulsions. They all exhibit the phenomenon of a government claiming and exercising the right to command, without the power to compel obedience. They are all perpetually in the condition in which our Federal Government would have been,

if the doctrine of the Democratic party at the outbreak of the Rebellion had prevailed, that the Federal Government has no right to coerce a State. We should now have had as many nations as States. Every centralized Church government acts under these impossible conditions, and consequently is liable to be divided into two rival governments, whenever the majority or the governing power commands what any portion of the membership are unwilling to obey. It is therefore true, that, as things now are, we not only have so great a multiplication of rival ecclesiastical powers as to render efficient religious organization impossible, but also the certainty of an indefinite increase of their number in the future.

Want of homogeneity in our population is, then, one potent cause which has hindered, and is hindering, such a religious organization of our whole country as would have resulted from the development of the ideas of our New-England fathers. And it is an obstacle of giant magnitude with which we have still to contend.

2. Another fatal hinderance to the realization of the great conception of our New-England fathers has ever been negro slavery. On this point I need not detain you long, for the principles of the case are too familiar to require much illustration. Slavery degrades one-half the population to the condition of beasts of burden, and denies them any place in society as independent and personally responsible human beings. Our conception of the Church, on the contrary, is founded on the equal brotherhood of the human race. It cannot be supposed that the proud and lordly master can ever admit his slave to equality in Church relations, and recognize his independent manhood as a Christian brother. A higher power may admit both to the Church, and govern both; but the master will never admit the slave to an equal share with himself in the government of the Church, on principles of democratic equality. If churches of our polity exist in such circumstances, their membership must be confined either to the enslaving or to the enslaved class. Among the latter, in the Baptist connection, they have existed in great numbers. But driven out from all the fountains of knowledge, and deprived day by day of the earnings of their own hands, what could these poor people do for the spiritual enlightenment of the communities under whose oppressions they and their fathers before them lived and groaned?

Nor could the principles of our polity develop themselves with any better effect in the enslaving class. The white population of the slaveholding States has always been divided into two classes, which are separated by an immense distance from each other, — the wealthy and aristocratic slaveholders, and the poor white men, reduced both in respect to property and intelligence to a position scarcely less wretched than that of the slave himself, and this latter much the more numerous class. A population thus degraded, and reduced to ignorance and barbarism, would furnish but poor materials out of which to construct such Congregational churches as those which the fathers planted in the wilderness of New England. Many of this class have been organized into Baptist churches, and much has thus been achieved for their spiritual benefit. But little could be hoped from them in the way of a religious organization to supply the moral wants of a great people. Poverty and ignorance have been their leading characteristics, accompanied, of course, by a degrading servility to the proud and selfish aristocracy that is above them.

The wealthy slave-holding class, on the other hand, could not be expected to choose a system of Church government founded on the idea of an equal Christian brotherhood. It is impossible that such a polity as ours should be successfully developed, in a community thus divided by artificial and unjust legislation, into classes so widely removed from each other. When English aristocrats learn to love and cherish English Independency, you may expect our American slave-holding aristocrats to love and cherish the Congregationalism of New England. In both cases the Congregational polity is sure to be

rejected with scorn and contempt. We need, therefore, feel no surprise that our polity has no existence among the intelligent and wealthy classes of the South, and that the Congregational churches which once existed in South Carolina and Georgia have long since been swallowed up in those organizations in which the Christian brotherhood is less distinctly recognized. It may therefore be assumed, that, while slavery continued in the South, our polity was possible there only among the slaves and the most degraded and ignorant of the white population; and that there it would be quite powerless to provide a system of religious instruction for a great, free, and enlightened people.

And it should be remarked, that this obstacle to the progress of our polity has been felt much beyond the limits of the slave-holding States. Slavery has attacked, with terrible effect, that doctrine of fraternal equality which the gospel teaches, not only in the slave-holding States, but in all parts of our country, and especially in those portions of it to which emigrants from the South have gone in large numbers. It has fearfully assailed the fundamental principle of our free institutions, both civil and ecclesiastical, and, if God had not come to our aid in the destruction of slavery, would ere long have subverted the Republic itself. And the weakening of this principle shows itself earlier and more strikingly in the Church than in the State. Thousands, who would not acknowledge themselves aristocrats, would feel a decided aversion to joining a Church which was governed by the vote of the majority, and in which the vote of a poor man would be worth as much as their own. And that the growth of this aristocratic spirit has been greatly fostered and extended by the influence of a slave-holding aristocracy on our society, and that tastes have thus been generated which incline strongly to the less democratic forms of Church polity, I cannot for a moment doubt. He who has watched the causes which, for the last thirty years, have resisted the progress of our polity in the North-West, will not need proof of this proposition.

3. Another obstacle which has greatly hindered our organic work is undue reliance on modes of effort which are inorganic, and necessarily temporary and superficial.

I must tell you frankly, fathers and brethren; this has been a very painful subject to many of your frontier laborers during the last thirty years. We have seen great, and in their design truly Christian societies, having the ear of all our churches, and holding the very highest place in their regard, founding their plea for large pecuniary contributions upon the assumption, that the founding of the Church, the sustaining of an enlightened Christian ministry, the rearing-up of the permanent institutions of Christian learning, is too slow a process; that the results are too remote; that these efforts cannot reach the people, and that, therefore, other and speedier methods must be adopted. You must send the colporteur with his bibles, his tracts, and Christian books, and thus carry the word of life to the people at their own homes. And this logic has been accepted, — accepted against the solemn and clearly uttered protest of the very men whom you had sent there to build up the institutions of a Christian civilization on the frontier; and not only accepted, but most vigorously acted upon. While it has been a matter of the greatest difficulty to get a few hundred dollars to aid a feeble new congregation in building a house of worship, while heroic home missionaries and their still more heroic wives have been called to endure the severest privations and the greatest and most distressing hinderances in their work, while fields the most inviting of organic missionary enterprise could not be entered for the want of means, and while those colleges which your far-seeing liberality has founded were left so feeble and inadequately provided with the needful resources as often to fill the hearts of those who labored in them with shame and deep despondency, — while all these things and more were going on before our eyes, on those very same fields, funds derived from the sacred treasury of Christian benevolence were expended by tens of thousands, in the circulation of tracts and printed volumes,

which few care to read, and multitudes could not read if they would. I should not be surprised to learn, that for many successive years more money was annually expended in Illinois, in peddling religious books, than the entire cost of sustaining all the colleges which Christian liberality has founded there.

I do not say that all this has done no good. But I do say, that, having been constantly for more than thirty-five years, in the heart of the great North-West, I have never had but one view of it. It has always seemed to me very bad economy. As I have looked at these things, I have never doubted that the children of this world are in very deed, in their generation, wiser than the children of light. To found institutions as the vital organs of Christian society is our first business, and let us never be cheated into forgetting it. And there is no substitute for them, any more than for eyes and ears and lungs in the body. Let us build such institutions if we do nothing else. And let us put our books and our tracts and our Sunday-school libraries into the hands of our missionaries, as their munitions of moral warfare.

And I must ask any man, well informed and of sound judgment, what, beyond the permanent institutions we have founded, we have to show for the evangelical labors of the last thirty-five years in the North-West. I would ask him too, if we had, in the respects now indicated, used our money more wisely, these results might not have been far more abundant than they are; whether, if we had used the funds we have spent in forcing the circulation of printed books, in founding and building up our churches and our colleges, our churches might not have been far stronger and more numerous; and whether our colleges might not have been far nearer than they are to the attainment of the great destiny intended by their founders. For my part I have no doubt of it.

Let us learn by experience; let us put these more superficial and temporary agencies in their proper place, and address ourselves to our great organic work, and determine to do that, whatever else we neglect, and to trust in God that the seed we thus sow shall yield a glorious harvest for millions yet unborn. If we could learn this lesson, one of the greatest obstacles with which we contend would be overcome.

4. The only remaining obstacle of which I shall speak is the want of sufficient tenacity in adhering to our principles.

I do not mean that Congregationalists are tired of their mode of government, and desirous to change it for another. This is far from being true. As a general rule, and in its ordinary and normal working, our system in a good degree satisfies the taste of an intelligent, active-minded people, both for tranquillity and freedom. There is movement enough to give consciousness of life; freedom enough to give opportunity for individual development; and tranquillity enough to content even quiet and conservative spirits. In all these important respects, the history of the system gives abundant indications of a capability of enduring forever.

But it has been the glory of our churches, that under their influence men have always learned to put the gospel immeasurably higher in regard and honor than any mere forms and ceremonies and governments. And may they retain that glory for ever! And yet out of this very characteristic has grown one of the chief obstacles in the way of our realizing that grand organic conception with which our fathers subdued the wilderness.

As the men of New England emigrate westward, they would always, if left to their own tastes and wishes, organize the Church after the pattern of the fathers. And the sons of New England have pitched their tents toward the setting sun in sufficient numbers, and with sufficient preponderance of intellectual and moral weight, to have exerted, if they had adhered to their own polity, an irresistible formative influence on the religious institutions of our country, from the Hudson to the shores of the Pacific. And I do

not see how an enlightened, thoughtful New-Englander, acquainted with what has happened and is happening in our country, can help regretting that they did not do it. But the past is unalterable, and regret is useless. The reason why they did not do it is obvious. They held as a sacred article of their faith, that the gospel is primary, and government secondary. They met other streams of emigration, not of New England, holding the same precious faith with themselves, but tenacious of quite another system of polity. For the sake of securing the coöperation of these good men in planting the Church in the wilderness, they were induced, sometimes at a single step, sometimes by little and little, to surrender the polity of their fathers, and accept that of Calvin and Knox in its stead. They did not prefer the change, it cost them a struggle; but for the sake of unity and coöperation, they thought it best. And so the fathers of New England taught their emigrant sons, and it came to be understood, that the difference between the Congregationalism of John Robinson, and the Presbyterianism of John Knox, was a mere difference of longitude; that to cross the Hudson would make a good Presbyterian of any Congregationalist. Worse than this; when, a little more than thirty years ago, young men who went out from you to plant the gospel on the banks of the Mississippi began to feel a decided longing for the polity of the Mayflower, and to organize churches on that platform, they were met by their fathers and brethren here with a frown, and often treated by the leading men of New England as men wanting in sober sense and sound judgment. I am uttering the experience of more than one man in this audience. That state of things has, thank God, passed away, never, we trust, to return.

But the evil is not yet cured; or if I may not assume that it is an evil, this obstruction to the progress of our Church principles, in the regions which lie towards the going-down of the sun, is not yet removed. Need I say that to this hour Presbyterianism grows more from Congregational roots than from its own? that multitudes of the most gifted men whom the New England churches rear for the Christian ministry treat this question of polity as one involving no principle at all? do not hesitate a moment to accept the highest positions in the Presbyterian Church, and to become its standard-bearers "and champions for the spread of its most distinctive and denominational peculiarities, in advance of all others?" I need not say that this same facility of abandoning our polity is constantly exhibited by our emigrant laity, as well as by our ministry. New England men making their homes in the West, will, without hesitation, turn their backs on Congregational churches that need their help, to unite themselves with Presbyterian churches, for no higher motive than to secure customers to their business, or to attain to a higher social position.

The progress of the Congregational polity in the North-West during the last twenty-five years has been truly wonderful, unsurpassed certainly by that of any other religious denomination. But it has all been accomplished in spite of the existence of this obstacle in greater or less degree over all that field. It has achieved much, very much; but for this obstacle it would have accomplished vastly more. Many churches which are now weak would have been strong, and many which have been absorbed by the centralization of the Presbyterian Church would have remained in the simpler and freer polity of the fathers.

I cannot doubt that by this process the organic power of the emigration from New England has been greatly diminished; its power to multiply churches where churches are needed; its power to endow and sustain schools and colleges; its power to train up a Christian ministry; its power to multiply and strengthen all the institutions of a Christian civilization; its power to transplant whatever is precious in New England to the West, and the South, and the shores of the Pacific.

It is now quite time I draw this discourse to a conclusion by a brief consideration of

one great practical inquiry: What is, to the churches represented in this Council, now the line of practical wisdom and Christian duty?

1. We must never abandon that grand conception of a symmetrical and ubiquitous religious organization for the moral and spiritual care and culture of the whole people. To abandon this is to abandon the experiment of American liberty as a miserable failure. We cannot, *we cannot* succeed in this grandest social experiment of the age, except through the high intellectual and religious culture of the whole people. Our mother-country, England, is governed by her upper and middle classes: to these classes, therefore, she applies the forces of a high and noble culture, that they may be fit to govern, and leaves the lower classes in a great degree uncared for. This is at least consistent. We are governed by the people, the whole people, and therefore to the whole people we must apply all the forces of intellectual and moral culture, that all may be qualified to wield that share in the government which the law accords to them. Nothing but ruin can come of elevating the masses to the position of rulers, while we do not so teach and train them as to qualify them to rule well. And in order to this end we must have a ubiquitous rural civilization, purified and exalted by the influences of free Christian worship and instruction.

And to conclude that a system of perfect religious freedom cannot give us such a religious organization, that it will necessarily produce such a conflict of religious sects as to render it impossible for rural districts ever to establish the permanent institutions of religious instruction and worship, is to admit that the experiment of religious liberty is a failure, and that we must go back to some Church and State system, which can, by the compulsory power of law, divide the country into parishes, and maintain in every one of them the means of religious as well as of secular instruction. We must solve this problem *by a free system*, or acknowledge, in the face of exultant Europe, that our Protestantism and our voluntarism have signally failed. It is the trial question of American religious freedom, whether by it we can provide for the religious culture of our whole people. The Congregational churches must not be the first to pronounce this experiment a failure. God forbid!

2. We have a far better prospect of success through our own polity than through any other to which we might be induced to lend our coöperation. He who should adopt any form of centralized Church government, with the hope of effecting through it a universal religious organization for our country, would certainly choose an instrument very ill adapted to his ends. Rival governments, each claiming jurisdiction over the whole territory, in face of every other, may in this way be multiplied indefinitely, and be brought into more and more intense rivalry with each other; and that is all we can expect from that instrument, however vigorously used. This is about as hopeful for securing a religious organization for our country, as to favor State rights and no coercion was of perpetuating our national unity. It can only aggravate the evil indefinitely, and drive us farther from the end we wish to reach.

But if we will, even now, be true to the polity of our fathers, there is hope of ultimately attaining to complete success. The independency of the local Church is, as we have shown, a true development of the seminal principle of our national life. All centralized Church government is contradictory to it. The events of the last five years have taught us, as with a voice from heaven, that that principle is to be developed in the whole social life of this great nation; and that any and all principles which are contradictory to it, are, sooner or later, to be eradicated through the agitations and convulsions which they themselves occasion. I affirm that the principle of centralized Church government does constantly demonstrate its opposition to the foundation principles of American society, by the agitation, confusion, and anarchy which it causes. In this conflict I think it

reasonable to believe that the principle itself will sooner or later be overturned and destroyed.

This state of things cannot exist always. Men will see at last that these evils must be remedied, or the gospel itself must perish, and the light of the Sun of Righteousness go out. Men will cease at length to make labored apologies for the ceaseless conflict of the sect system, and begin to look around them for some platform on which the whole Church of God on earth can stand together, and make war on one another no more. And when they do begin in earnest to inquire after such a platform, they will find it in the independency of local churches, built on the everlasting foundations of the simple truth as it is in Jesus; each disciple as an equal brother receiving every other, and putting no yoke on his neck which the Master hath not imposed.

I have no wish to claim any especial glory for New England. The history of New England is not above criticism, and the men of New England I hope are not yet too wise to learn. But the principles which found their way to these shores in the cabin of the *Mayflower*, are evidently destined to prevail over this continent from ocean to ocean, and to give character to all our social systems both in Church and State. And I can see no reason why men who hold that conception of the Church, which was one of the most remarkable characteristics of that Pilgrim band, should despair of its power to overspread the continent. The tendency of American society is to localize the government even of the most centralized churches, is apparent to every well-informed man. Presbyterianism cannot be the same in America that it is in Scotland. Neither Presbyterianism nor Methodism can be the same in the presence of active and efficient Congregational churches, that it is in the absence of any such influence. In such circumstances their central forces are always weakened, and their local and individual forces strengthened. Why, then, should we doubt that a force which is always active and potent, and springs up from the very source of our national life, will ultimately prevail? In such circumstances, can we doubt for a moment that independency is the fittest instrument of religious organization in this free country?

One of the obstacles which has hitherto effectually resisted our progress over half our territory has been destroyed by a mighty earthquake from God. Babylon the great is fallen. Negro slavery shall no longer resist the organization of the Church on the basis of the equality of the Christian brotherhood over half our country. Another of the four obstacles which I have mentioned will be entirely removed when we, and all the churches represented here, adhere to our principles of ecclesiastical freedom with a zeal corresponding to their preciousness. The rivalry of opposing forms of Church governments is the only serious one that remains. In respect to this we may reasonably assume that there is deliverance in the not distant future.

“The day of freedom dawns at length,
The Lord’s appointed day.”

We have only to select that one of the conflicting systems in which all men are most likely to find harmony and fraternity, under the full-orbed influence of American freedom, evangelical truth, and the Spirit of the Lord, and to adhere to it. For my part, I am at no loss to choose.

3. We must teach and defend the principles of our polity. Such has not been our custom. Some may have done it; many have neglected it. We have not seldom trained our sons and the people of our charges, from infancy to gray hairs, without their ever once having heard one earnest and thorough statement of the reasons why they are, and should continue to be, Congregationalists. We have even inculcated upon ourselves and our brethren the notion, that a minister of the gospel can hardly be worse employed

than in defending the ecclesiastical polity to which, after all, he thinks it his duty to adhere. And then we are surprised and shocked that our brethren treat the matter of Church polity, not as a question of principle, but of mere convenience and worldly advantage. And as things have been over three-fourths of our territory, there are far more motives of convenience and worldly advantage inclining a man to be a Presbyterian, than a Congregationalist. There are hundreds in this assembly who could testify to the truth of this from their own experience. If there are reasons why we should adhere to our polity at all, the same reasons would prove that our practice in respect to teaching and defending our system should undergo a speedy and total change.

I imagine, however, I hear an objector inquiring, What! would you abandon that glorious characteristic of all our past history, that the gospel alone is primary, and all questions of mere polity, by a great remove from it, merely secondary? Bishop Butler has very truly said, "It is one of the peculiar weaknesses of human nature, when, upon the comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all." I must add that it seems to me that this is preëminently "the peculiar weakness" of us Congregationalists. We have a polity, the glory of which is that it immeasurably exalts the spiritual truths and moral precepts of the gospel above all questions of mere polity; and therefore we never teach our people the excellence of this polity at all, or even explain to them its principles, but leave them without any instruction on the subject, to be swallowed up by other polities, under the influence of which they will be very sure to acquire and transmit to their children after them an intense spirit of proselytism, which is alike foreign to our history and to Christianity. Would it not be well to draw a little of the attention of our people to questions of polity, to guard them against such a danger?

There is at the present time a tacitly understood truce among the various denominations in respect to the open advocacy of their peculiarities of faith and order, especially the latter, entered into for the sake of peace and good feeling. We are told that the minor questions which divide evangelical Christians are not important enough to justify the agitation and the disturbance of good feeling and Christian charity, which might result from the open discussion of our differences. These differences are assumed to be important enough to justify our rending the body of Christ asunder for the sake of them; important enough to justify us in demanding for every little community in Christendom at least six Church organizations, when one only can be supported, and thus entailing on the whole Christian cause division and weakness before its enemies, and religious anarchy; they are important enough to justify Christian men, and, still more, Christian women, in plying with unresting activity all the arts, all the social influences, all the motives, both religious and secular, of the most intense proselytism, to build up each his own denomination; but not important enough to justify us in a little honest, outspoken defence of what we really think to be important truth, and clear and fair refutation of what we think to be erroneous and injurious.

Indeed, fathers and brethren, I have in some sense taken my life in my hand in delivering such a discourse as this on the present occasion. I am in danger of being thought to have violated established inter-denominational law, and thereby to have criminally disturbed the peace of those high contracting ecclesiastical powers which at present assume to divide Protestant Christendom among them. Nor need I limit the statement to Protestant Christendom. The truce, when once fairly established, will necessarily embrace Romanism itself. We have, in recognizing such a truce to the extent we have recognized it, erected a false standard of judgment, by which any Christian minister would be sure to be condemned as a bigot and a bitter sectarian who should truly represent to his congregation the falsehoods, the delusions, and the despotisms of Popery. That great red

dragon is to-day greatly protected from the merited and healthful indignation and abhorrence of a free Christian people by this truce among our Christian denominations. We cannot agree not to rebuke one another, without imposing restraint on ourselves in respect to rebuking other and perhaps more heinous sinners.

This truce proceeds upon the assumption that the present divided condition of Protestant Christians is an inevitable result of religious freedom, and destined to be perpetual, and that therefore we must divide up every Protestant community among the existing powers ecclesiastical as quietly as possible. The advocates of those centralized Church governments which, like the Presbyterian and Methodist, are not exclusive, generally not only accept this state of things as inevitable, but apologize for it as desirable and beneficial to the interests of Christ's kingdom. I am glad to say that I have met very few Congregationalists who take this view of it. They generally deplore it as a great and intolerable evil. If, however, we would be truly prepared for our great work, we must go one step farther, and believe that the Lord has deliverance for his people; that they are not perpetually to wander thus bewildered and confounded; that the Lord will at last appear, and lead his people over Jordan into the promised land of freedom and blessed fellowship. And, amid all the confusion of the present, we must seek light from God to guide us in the true path by which he will lead his people to this blessed consummation, and point out that path to all over whom we have any influence, and exhort them to pursue it.

For myself, I must frankly declare, that, to me, the whole beauty and preciousness of the Congregational system lies in this, — that it is a method by which the whole Church of God under heaven may stand in blessed moral unity, on the basis of the gospel, the whole gospel, and nothing but the gospel, divided and distracted by no forms or ceremonies or governments which man hath devised. And I think, in the midst of such a scene of religious anarchy as that in which I have lived, such a polity is worthy of being explained, defended, and adhered to, till God shall call me hence.

4. We must make this ecclesiastical question one of principle, otherwise we cannot be efficient laborers for the evangelization of this continent and the world. If our gifted and strong young men regard the present confused and anarchical condition of religious society in the Valley of the Mississippi as necessary and inevitable; if they are taught that there is no question of principle at issue between the Protestant denominations, and that all which a pastor can do is, in the general rivalry of churches, to build up his own as well as he can, by the power of his eloquence, the attraction of his own social character, and the social influences which he can gather around him, and by the excellence of his organ and his choir, without any appeal to the principles and convictions of the people: I say if strong and vigorous-minded young men see that churches are chiefly to be built up by such influences as these, they will feel little attraction in the pastoral office, and seek some other profession; or if they enter the ministry, a sense of these difficulties will weaken their hands, and sicken their hearts and crush their spirits. And this, my brethren, is one of the most potent causes which is thinning the ranks and impairing the energies of the Christian ministry.

Let us have done with all this. Let us bring before our minds the grand conception of a continent to be overspread with a net-work of Christian institutions. Let us with devout earnestness inquire what ecclesiastical system is the fittest instrument for achieving this great result; and when we have chosen it with full conviction, we shall wield it with hearty good will; we shall see and feel the giant obstacles that oppose us; but we shall believe that the truth and spirit of God are strong enough to overcome them. We shall not be intolerant or exclusive. We shall meekly instruct those who oppose themselves, but we shall instruct them, and not dodge them by any cunning artifices. We

shall have principles to defend, and we shall defend them, and we shall put our brethren of other denominations on the defence of theirs; and if the truth is with us, our cause will go up, and theirs will go down; if with them, theirs will go up, and ours go down. In either case we shall have labored successfully, and the truth will have triumphed.

If we mean to be efficient, we must not purpose to hold our own in a conflict of sects, admitted to be interminable and inevitable; but in all thing we must be the advocates of principles which are true, and therefore, through God, mighty, and destined to overcome and exclude all opposing error. And it is infinitely important that this spirit be infused into the Independent churches all over the world. English Independency is suffering the same paralysis, only in a far higher degree. It is but too content to be the religion of the middle class. It is expected, if a family becomes rich and great, it will desert "the Chapel" and go to "the Church." English Independency must have done with this. It must recognize its principles as true for all men, and fitted to rule the world, and wield them with the expectation of overturning the proud hierarchy which has so long crushed them down, and establishing, in face of the aristocracy of England, the doctrine of the equal brotherhood of the disciples of Christ. It must demand for its sons a culture as large and as generous as Oxford and Cambridge give to the sons of nobility and the State Church. It must claim to speak in the name of the Lord, alike to high and low, rich and poor. When this spirit fully possesses English Independency, bishops will hold their mitres and their revenues by a very frail and transient tenure. Fathers and brethren, both in this country and in England, any polity is worthy of being advocated and defended thus, or it is not worthy of being adhered to at all. If it is true, let it triumph and reign; if false, let it go into oblivion as soon as possible.

Finally, we must be in earnest. God never gave to any other people such a problem to be solved as that which he has given to the Christian people of our country, — to plant the gospel under the full-orbed sunlight of civil and religious freedom, from the Atlantic to the Pacific, and from the eternal snows of the Arctic to the eternal verdure of the Tropic. In these last few months he has come with his own terrible earthquake, and shaken down and utterly destroyed the only political barrier which obstructed our progress. The land is now before us, and the sunshine of freedom is on it all. And God is calling us as by a voice speaking to us from out of the sky, Arise and build; rear up the Church of Christ on the foundation of apostles and prophets, Jesus Christ being the chief corner-stone, over all those hills, amid all those valleys, that it may teach to all the millions that shall soon dwell there, in your own dear mother-tongue, these wonderful works of God; that it may be so ubiquitous that no human being shall fail to hear its melodious summons every Sabbath morning to the house of Christian prayer and praise; that all those dark places of the land that have been cursed by the abominations of slavery may be purified, and filled with light, and covered over with a population as peaceful, as free, as enlightened, and as religious, as the inhabitants of the sweetest valley that nestles among New-England hills; in one word, to found and nurture the institutions of learning, freedom, and religion, for a mighty nation very soon to surpass in population the empire of China, and in wealth and ubiquitous influence the empire of Britain.

And shall we deal lukewarmly, coldly, and in a worldly spirit, with the elements of such a problem? Shall we not, in such a cause, pour out our wealth like water, and give our sons and daughters to the work, as freely as patriots ever gave their sons to their country, and offer our own selves as freely as our adorable Redeemer gave himself for us?

The Committee on Credentials made a partial report.

An invitation was received from the committee having in charge the proposed

Temperance Celebration on the 17th inst., asking the Council to take part in the same. On motion of Dr. Thompson, of New York, it was *voted*, that while this body acknowledge the courtesy of this invitation, and deeply sympathize with the object of the celebration, the pressure of the business of the Council is such as to compel it to decline compliance with this invitation.

A committee on nominations was appointed as follows: Rev. I. P. Langworthy, of Massachusetts; His Excellency J. G. Smith, of Vermont; Rev. M. Badger, D.D., of California; Rev. Flavel Bascom, of Illinois; Asahel Finch, Esq., of Wisconsin.

Adjourned to three P. M.

THURSDAY, JUNE 15, 3 P. M.

On motion of H. C. Bowen, Esq., of New York, the following telegram was ordered to be sent to the President of the United States, viz.:

To His Excellency Andrew Johnson, President of the United States, Washington, D. C.

The National Council of the Congregational churches of the United States now in session in this city, representing nearly three thousand churches in all sections of the country, desire to present you their Christian salutations, to assure you of their profound sympathy in your great and trying labors, to promise you their loyal support and prayers, and express their solemn conviction that the hundreds of thousands embraced as worshippers in their churches will most heartily coöperate with you in extending the institutions of civil and religious liberty throughout the land.

(Signed)

W. A. BUCKINGHAM, *Moderator.*

Mount Vernon Church, Boston, June 15, 1865.

The committee to report Rules of Order made their report, which was accepted and adopted as follows:

RULES OF ORDER.

I. Each morning, at the time to which the Council is adjourned, the Moderator shall open the meeting with prayer, and the Scribe shall read the minutes of the preceding day, that any needful correction may be made.

II. In case of an equal division of votes, the Moderator shall have a casting vote.

III. Whilst the Moderator is putting any question or addressing the body, no one shall walk out of or across the house; nor in such case, or when a member is speaking, shall entertain private discourse or read any printed book or paper; nor whilst a member is speaking shall pass between him and the chair.

IV. When any member, in debating or otherwise, shall transgress the rules of the body, the Moderator shall, by his own authority, or at the request of any member, call him to order; and if a question shall arise concerning his being in order, it shall be decided by an appeal to the body.

V. Every member, when he wishes to speak, shall address the Moderator, who shall announce his name. When two or more rise at once, the Moderator shall name the member who is first to speak.

VI. No member shall speak more than twice to the merits of the question in debate, except by special permission of the body; nor more than once until every member choosing to speak shall have spoken.

VII. Every motion, except for adjournment, shall be reduced to writing, if the Moderator or any two members desire it.

VIII. When a motion is regularly made and seconded, and has been stated by the Moderator, it cannot be withdrawn or modified by the mover without the consent of the body.

IX. No vote can be reconsidered except on the day of its passage or the next succeeding, and on motion of one who voted with the majority.

X. When a question is under debate, no motion shall be received but to adjourn, to lay on the table, for the previous question, to postpone to a day or hour certain, to commit, to amend, to postpone indefinitely; which several motions shall have precedence in the order in which they are arranged. On a motion for adjournment, for laying on the table, for indefinite postponement, or for the previous question, there shall be no debate.

XI. The effect of a negative of the previous question is to allow further debate and the issue of the subject in due order; the effect of adopting the previous question is to put an end to debate, and to bring the Council to a direct vote upon pending amendments, if any, and then upon the original question.

XII. If a question under debate contains several parts, any member may have it divided, and the question taken on each part.

XIII. Every committee shall consist of three members, unless expressly ordered otherwise by the body, and shall be nominated by a committee appointed for the purpose.

XIV. If the report of a committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is, *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

If the report is in the form of a vote or resolution, or of a declaration, expressing the judgment or testimony of the Council, the additional question arises, *Shall the report be adopted?* — and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the adoption of the report is the adoption only of the resolution or declaration; and while the report at large is placed on file, that part of it which has become the act of the Council is entered on the minutes.

XV. It shall be the duty of the Business Committee to prepare a docket for the use of the Moderator, upon which shall be entered all items of business which members of the Council may desire to bring before the body; and except by special vote of the Council, no business shall be introduced which has not in this manner passed through the hands of the committee.

Credentials accrediting to the Council various delegates from foreign bodies and churches were read and accepted; and on motion of Rev. Dr. Bacon, of Connecticut, it was *voted* that these delegates be received as honorary members of the Council.

On motion of Rev. Mr. Eustis, of Connecticut, it was *voted* that a Committee on Business, a Committee on Finance, a Committee on Printing, and a Committee on Devotional Exercises, be appointed; the number of each to be fixed by the nominating committee.

On motion of Rev. Dr. Budington, of New York, it was *voted* that the Rev. Dr. Massie, who formerly visited this country, and has been known as our staunch friend in trial, be invited to sit in this Council as an honorary member, on the same footing as the other brethren from England.

The Moderator welcomed the delegates from abroad; and addresses of response were made by Rev. Dr. Vaughan, Rev. Dr. Raleigh, and Rev. Dr. Massie, of England, and Rev. Dr. Wilkes, of Canada.

The Committee on Nomination reported nominations to membership in the committees assigned to them, as follows, which report was adopted, and the committees so appointed:

Business Committee — Rev. A. H. Quint, Massachusetts; Rev. S. Wolcott, D. D., Ohio; Rev. B. Labaree, D. D., Vermont; Dea. Philo Carpenter, Illinois; Dea. S. F. Drury, Michigan.

Committee on Devotional Exercises — Rev. E. N. Kirk, D. D., of Massachusetts; Rev. W. Deloss Love, of Wisconsin; Rev. Asa Turner, of Iowa; Rev. George E. Adams, D. D., of Maine; Dea. Daniel H. Parker, of New Hampshire.

Committee on Finance — Dea. Charles Stoddard, of Massachusetts; Henry C. Bowen, Esq., of New York; E. B. Preston, Esq., of Connecticut; Douglass Putnam, Esq., of Ohio; Dea. Moses Pettingill, of Illinois.

Committee on Printing — Rev. J. B. Miles, of Massachusetts; Rev. J. C. Holbrook, D. D., of New York; Dea. E. F. Duren, of Maine.

The Business Committee reported the following recommendations, viz.:

(1) That the time from eleven A. M. to half past eleven A. M. be daily devoted to devotional exercises and singing.

(2) That the contracts made by the Committee of Arrangements with phonographic and other reporters be ratified by the Council.

(3) That the reports originating with committees outside of the Council be referred to special committees immediately on their acceptance by the Council, and without debate on their merits; all debate to take place when these special committees report to the Council.

This report was accepted, and its provisions adopted.

Adjourned at five P. M. to nine A. M. to-morrow morning.

THIRD DAY; FRIDAY, JUNE 16, 9 A. M.

Council was opened with prayer by the Moderator.

The Committee on Credentials made report as follows:

1. That they have added to the roll the names of all delegates who have presented credentials since their last report.

2. That they recommend that the chairmen of committees appointed to present special reports to this Council preparatory to business, who are not members of the body, be invited to sit as honorary members, including Rev. J. E. Roy, who brings a document from the General Association of Illinois by its special order.

3. That application has been made to them to admit a delegate appointed by a Church which was omitted in the letters-missive sent to its neighboring churches (and thus had no opportunity to act with them in conference); and that the committee, while they perceive the injury caused by the omission, do not consider the case as within their province to redress such injury, and therefore report the case to the Council.

The report was accepted in its first section.

The second was amended by enlarging it so as to admit *members* (as well as the chairmen) of committees presenting special reports, and of the local committee of arrangements, to honorary membership with the Council.

On motion of Prof. Harris, of Maine, action on the third section was indefinitely postponed.

Rev. Dr. Dutton moved a reconsideration of this motion of indefinite postponement, and the motion was declared lost.

This decision was doubted, and a count was made; ninety-four voting for reconsideration, and one hundred and twenty-six against the same. So the motion was not reconsidered, and action was indefinitely postponed.

The Business Committee recommended that to-morrow, June 17, be set apart as the time recommended by the preliminary committee as a special service of devotion for the acknowledgement of the marvellous and the merciful dealings of Almighty God with the nation in connection with the war, and for supplicating a gracious dispensation of the Spirit of God upon the land, that our restored national unity may be consecrated in righteousness, and in the peace and joy of the Holy Ghost; and that the invitation from the First Church in Charlestown, to hold service in their meeting-house on Harvard Hill, be accepted, and that the Council meet there at three o'clock, P. M.

This report was referred to the Committee on Devotional Exercises.

An invitation from the Committee of Arrangements to visit Forefather's Rock at Plymouth, on such day as the Council may be pleased to designate, was accepted by the Council.

His Excellency J. G. Smith, of Vermont, resigned his place on the Committee of Nomination, being compelled to retire from the further sessions of the Council on account of ill health; and Rev. C. E. Ferrin, of Vermont, was appointed to fill the vacancy.

It was *voted* that a committee be appointed to prepare and report resolutions on the state of the country.

It was *voted*, that hereafter the Nominating Committee have the power to appoint such a number of members upon each committee as may seem to them expedient.

Rev. Theodore Monod, of Paris, France, addressed the Council, as a delegate from the Union of the Evangelical Churches of France; and was followed by Rev. John Thomas, delegate of the Congregational churches in Wales.

On motion of Rev. Henry Ward Beecher, of New York, the following resolution was adopted, viz.:

Whereas, The attitude of various religious bodies in Europe toward the United States, during the past five years, requires a careful discrimination and statement, therefore

Resolved, That a committee of five be appointed to prepare a suitable reply of this Council to the delegates from foreign bodies who have been heard.

Rev. Joseph P. Thompson, D. D., chairman of the committee appointed to report a Declaration of Faith, then read the report of that committee.

REPORT ON DECLARATION OF FAITH.

The committee appointed by the preliminary conference to prepare a Declaration of Faith to be submitted to the Council, respectfully report:

That, in the light of the discussions of that conference upon the expediency of such a Declaration, and also of the general principles of our polity, they could not regard it as

their function to prepare a Confession of Faith to be imposed by act of this, or of any other body, upon the churches of the Congregational order. "It was the glory of our fathers, that they heartily professed the only rule of their religion, from the very first, to be the Holy Scriptures;"¹ and particular churches have always exercised their liberty in "confessions drawn up in their own forms."² And such has been the accord of these particular confessions, one with another, and with the Scriptures, that we may to-day repeat, with thankfulness, the words of the fathers of the Savoy Confession, two centuries ago: while, "from the first, every, or at least the generality, of our churches have been, in a manner, like so many ships — though holding forth the same general colors — launched singly, and sailing apart and alone in the vast ocean of these tumultuous times, and have been exposed to 'every wind of doctrine,' under no other conduct than the Word and Spirit," yet "let all acknowledge that God hath ordered it for his high and greater glory, in that his singular care and power should have so watched over each of these, as that all should be found to have steered their course by the same Chart, and to have been bound for one and the same Port; and that the same holy and blessed Truths of all sorts, which are current and warrantable amongst all the other churches of Christ in the world, are found to be our Lading."³

Whatever the diversities of metaphysical theology apparent in these various Confessions, they yet, with singular unanimity, identify the faith of the Congregational churches with the body of Christian doctrine known as Calvinistic; and hence such Confessions as that of the Westminster divines, and that of the Savoy Synod, have been accredited among these churches as general symbols of faith.

It has not appeared to the committee expedient to recommend that this Council should disturb this "variety in unity" — as Cotton Mather happily describes it — by an attempted uniformity of statement in a Confession formulating each doctrine in more recent terms of metaphysical theology. It seemed better to characterize in a comprehensive way the doctrines held in common by our churches, than thus to individualize each in a theological formula. The latter course might rather disturb the unity that now exists amid variety. Moreover, little could be gained in this respect beyond what we already possess in the ancient formulas referred to, which, being interpreted in the spirit in which they were conceived, answer the end of a substantial unity in doctrine, and have withal the savor of antiquity and the proof of use.

In the language of the Preface to the Savoy Declaration, a Confession is "to be looked upon but as a meet or fit medium or means whereby to express a common faith and salvation, and no way to be made use of as an imposition upon any. Whatever is of force or constraint in matters of this nature, causes them to degenerate from the name and nature of Confessions, and turns them from being Confessions of Faith into exactions and impositions of Faith!"⁴ Yet a common Confession serves the important purpose — the "neglect" of which the Savoy fathers sought to remedy — of making manifest our unity in doctrine, and of "holding out common lights to others whereby to know where we are."⁵

With these views, as the result of prolonged and careful deliberation, the committee unanimously recommend that the Council should declare, by reference to historical and venerable symbols, the faith as it has been maintained among the Congregational churches from the beginning; and also that it should set forth a testimony on behalf of these

¹ Preface to the Confession adopted at Saybrook, Conn., 1708.

² Cotton Mather, Preface to "Faith professed by the Churches of New England."

³ Preface to the Savoy Declaration, in *Hanbury's Historical Memorials*, iii., 523.

⁴ *Hanbury's Historical Memorials*, iii., 517.

⁵ *Hanbury's Historical Memorials*, iii., 523.

churches, for the Word of Truth now assailed by multiform and dangerous errors; and for this end, they respectfully submit the following

RECITAL AND DECLARATION.

When the churches of New England assembled in a general Synod at Cambridge, in 1648, they declared their assent, "for the substance thereof," to the Westminster Confession of Faith. When again these churches convened in a general Synod at Boston, in 1680, they declared their approval (with slight verbal alterations) of the doctrinal symbol adopted by a Synod of the Congregational churches in England, at London, in 1658, and known as the "Savoy Confession," which in doctrine is almost identical with that of the Westminster Assembly. And yet again, when the churches in Connecticut met in council at Saybrook in 1708, they "owned and consented to" the Savoy Confession as adopted at Boston, and offered this as a public symbol of their faith.

Thus, from the beginning of their history, the Congregational churches in the United States have been allied in doctrine with the Reformed churches of Europe, and especially of Great Britain. The eighth article of the "Heads of Agreement," established by the Congregational and Presbyterian ministers in England in 1692, and adopted at Saybrook in 1708, defines this position in these words: "As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule."

And now, when, after the lapse of two centuries, these churches are again convened in a General Council at their primitive and historical home, it is enough for the first of those ends enumerated by the Synod at Cambridge — to wit, "the maintenance of the faith entire within itself" — that this Council, referring to these ancient symbols as embodying, for substance of doctrine, the constant faith of the churches here represented, declares its adherence to the same, as being "well and fully grounded upon the Holy Scripture,"⁶ which is "the only sufficient and invariable rule of religion."⁷

But having in view, also, the second end of a public confession enumerated by the Cambridge Synod, to wit, "the holding forth of unity and harmony both amongst and with other churches," we desire to promote a closer fellowship of all Christian denominations in the faith and work of the gospel, especially against popular and destructive forms of unbelief which assail the foundations of all religion, both natural and revealed; which know no God but nature; no Depravity but physical malformation, immaturity of powers, or some incident of outward condition; no Providence but the working of material causes and of statistical laws; no Revelation but that of consciousness; no Redemption but the elimination of evil by a natural sequence of suffering; no Regeneration but the natural evolution of a higher type of existence; no Retribution but the necessary consequences of physical and psychological laws.

As a Testimony, in common with all Christian believers, against these and kindred errors, we deem it important to make a more specific declaration of the following truths:

There is one personal God, who created all things; who controls the physical universe, the laws whereof he has established; and who, holding all events within his knowledge, rules over men by his wise and good providence and by his perfect moral law.

God, whose being, perfections, and government are partially made known to us through

⁶ Preface to the Savoy Confession, as adopted at Saybrook in 1708.

⁷ Ditto.

the testimony of his works and of conscience, has made a further revelation of himself in the Scriptures of the Old and New Testaments—a revelation attested at the first by supernatural signs, and confirmed through all the ages since by its moral effects upon the individual soul and upon human society; a revelation authoritative and final. In this revelation God has declared himself to be the Father, the Son, and the Holy Ghost; and he has manifested his love for the world through the incarnation of the Eternal Word for man's redemption, in the sinless life, the expiatory sufferings and death, and the resurrection of Jesus Christ, our Lord and Saviour; and also in the mission of the Holy Ghost, the Comforter, for the regeneration and sanctification of the souls of men.

The Scriptures, confirming the testimony of conscience and of history, declare that mankind are universally sinners, and are under the righteous condemnation of the law of God; that from this state there is no deliverance, save through "repentance toward God, and faith in the Lord Jesus Christ;" and that there is a day appointed in which God will raise the dead, and will judge the world, and in which the issues of his moral government over men shall be made manifest in the awards of eternal life and eternal death, according to the deeds done in the body.

JOSEPH P. THOMPSON,
EDWARD A. LAWRENCE, } *Committee.*
GEORGE P. FISHER,

Boston, June 16, 1865.

A half-hour was spent in devotional exercises.

Business being resumed, Rev. S. Wolcott, D. D., of Ohio, moved that the report presented by Dr. Thompson be accepted, and referred to a committee, with instructions to consider the propriety of submitting to the Council a declaration of the common faith of our churches, and, if thought advisable, to report such a declaration. And it was so *voted*.

The Committee on Devotional Exercises reported through Dr. Kirk, chairman; which report was accepted and adopted so far as to order that each day's exercises be closed by the singing of the doxology; and that the special service of devotion contemplated by the preliminary meeting at New York City be held in the meeting-house of the First Church in Charlestown to-morrow afternoon, at three o'clock, to continue one hour.

Rev. Dr. Bacon, of Connecticut, chairman of the committee requested to report on Church Polity, reported as follows:

REPORT ON CHURCH POLITY.

To the National Council of Congregational Churches:

FATHERS AND BRETHREN,—In the preliminary conference which made arrangements for this National Council, the undersigned and the Rev. Dr. Storrs of Cincinnati, now in England, were appointed to bring before the Council "the expediency of issuing a statement of Congregational polity." We, therefore, ask leave to present for the consideration of this venerable assembly, *first*, the fitness and desirableness of such a measure; *secondly*, the principles which ought to determine the character and contents of the document to be issued; *thirdly*, the kind and degree of authority with which such a document, proceeding from this Council, would be invested; and *fourthly*, the form of a statement, to be adopted with or without amendment, or to be rejected, as the Council shall see fit.

I. The fitness and desirableness of a statement from this Council, describing the polity of the Congregational churches, may appear from these considerations :

1. In issuing such a statement, we only follow the example of ancient Congregational synods. The Cambridge Synod, as it is commonly called, which assembled in 1636, and was continued by successive adjournments till 1638, and to which all the churches of the New England colonies were invited, left, as a perpetual memorial of itself, that statement of Congregational polity which has ever since been called the Cambridge Platform. The synod of Congregational churches which was convened under the patronage of the English government in 1658, at the Savoy in London, issued a "Declaration of the Faith and Order owned and practised in the Congregational Churches of England." The synod of the churches in the colony of Connecticut, which was convened at Saybrook in 1708, gave out that scheme of a modified Congregationalism, which, though never formally adopted elsewhere than in that State, has had its influence on our churches in almost all parts of our country. And more recently, the meeting in which the Congregational Union of England and Wales was instituted, though it was not properly a synod or council of churches, issued a declaration or statement describing the Faith and Order of the Congregational churches in that country.

2. A document which shall exhibit, with more authority than can belong to any individual or local testimony, the system of order actually held by the Congregational churches in the United States, is greatly needed. The churches need it for their own information and guidance. Pastors and home missionaries, and indeed all our ministers, need it. Young men in theological schools, who are preparing themselves for the service of the churches, need it. Many whose ecclesiastical connection is with other portions of Christ's universal Church need it, that their minds may be disabused of misinformation or of prejudice. Especially is it needed in the new States and Territories where ecclesiastical institutions are yet to be formed; and in the recovered States so lately ravaged by rebellion, where ecclesiastical reconstruction, disembarassed of all connection with a Christianity apostate from the first principles of righteousness, is hardly less important to the future welfare of society than a new political and social order.

3. No ancient document can be wisely referred to as being in all respects sufficient for our present need. The Cambridge Platform was made more than two hundred years ago, when American Congregationalism was in its infancy; and it is now more valuable as a means of showing how little our churches have departed from the original principles and methods of their polity, than as a guide to the manner in which those principles are applied and administered in the practice of our churches at the present day. Indeed, there are portions of it which, to readers not versed in our ecclesiastical history, nor familiar with the technical terms of a logic now obsolete, are hardly intelligible without a commentary.

II. What sort of a statement will best supply the existing need, is a question which seems to answer itself. There is no need of an argumentative or rhetorical defence of Congregationalism to be issued by this assembly. Such expositions of our polity may proceed more fitly from individuals than from any representative body. On the other hand, a simple statement of the two or three first principles which constitute the radical difference between Congregationalism and other theories of Church government would not be sufficient. Those first principles are only the points of divergence between differing systems; and how wide the divergence is, cannot be shown but by tracing out the application of the principles. A simple and perspicuous statement, not only of the principles on which our polity is

founded, but also of the usages and arrangements which those principles have established among us, and in which, by common consent, they are applied and made practical, will be, it is believed, of great use to our churches both in their internal administration and in their fellowship with each other.

III. The authority of any document issued by this assembly of elders and messengers is wholly unlike the authority which is claimed for the canons enacted by the various assemblies of clergy and delegates which assume to govern the particular churches under them. It is little more than a truism to say that this Council has no legislative power to ordain a new constitution for the Congregational churches, or to make any new law, and no judicial power to establish precedents which inferior judicatories must follow. All that a Council like this can do is to inquire, to deliberate, and to testify. The testimony of this assembly concerning what is and what is not the Congregational polity cannot but have whatever authority belongs to the testimony of competent witnesses, assembled in a great multitude, well informed concerning the matter in question, and representing all "those Congregational churches in the United States of America which are in recognized fellowship and coöperation through the general associations, conferences, and conventions in the several States." Whatever authority the Cambridge Platform has as testifying what the Congregational polity of our fathers was in 1648, just that authority a similar statement proceeding from this assembly will have as testifying what American Congregationalism is in 1865.

IV. The undersigned therefore respectfully submit the accompanying form or draught of a statement to be issued by this Council, together with a briefer document stating substantially the same points. We have not presumed to insert any novelties, nor to express our individual preferences, but only to state the usages of the churches. A comparison of our draught with the Cambridge Platform will show how closely we have followed that time-honored instrument in the general plan, in the arrangement of topics, and in language, and, at the same time, how freely we have departed from it, whether for the sake of increased perspicuity, or for the sake of exhibiting the Congregational polity as it is in fact to-day, instead of exhibiting it as it was in theory when our fathers, more than two hundred years ago, were beginning to build on this continent the living and ever-living temple of our God.

LEONARD BACON.
ALONZO H. QUINT.

Boston, June 16, 1865.

CHURCH GOVERNMENT AND FELLOWSHIP.

PART I.—PRELIMINARY PRINCIPLES.

CHAPTER I.—DEFINITION AND RULE OF CHURCH POLITY.

1. The first principle from which the polity of the Congregational churches proceeds is that the Holy Scriptures, and especially the Scriptures of the New Testament, are the only authoritative rule for the constitution and administration of Church government; so that no other rules than those which are warranted by Christ and his apostles can be imposed on Christians as conditions of membership and communion in the Church.

2. Ecclesiastical polity, therefore, or Church government and discipline, is that

association of believers for united worship and spiritual communion, in order to the visibility, the purity, the advancement, and the perpetuity of Christ's kingdom, which God has prescribed by the teaching of the Holy Spirit in the Scriptures.

CHAPTER II.—THE CATHOLIC CHURCH, AND A PARTICULAR CHURCH.

1. Christ's catholic or universal Church is the great company of God's elect, redeemed and effectually called from the state of sin and death into a state of reconciliation to God.

2. The Church universal is either triumphant or militant. They who have come out of the great tribulation, and have entered into the joy of their Lord in heaven, are the Church triumphant. They who are still serving Christ on the earth, and contending with the powers that rule the darkness of this world, are the Church militant.

3. The universal Church on earth is not invisible merely, as discerned by God, who searches the hearts and knows the relation of every individual soul to Christ, but is visible, also, as including all who profess to believe in Christ, and do not wholly contradict that profession by ungodliness in their lives, or by denying the essential truths of the gospel.

4. The visible Church catholic, as it includes all visible Christians, comprehends not only such particular churches as are constituted and governed according to the word given in the Holy Scriptures, but also all assemblies of Christian believers and worshippers, even though, in things not essential to the Christian faith, they err through the force of tradition or the infirmity of human judgment; and it is governed, not by the pretended vicar of Christ, nor by any human authority assuming to have jurisdiction over all particular churches, but only by Christ himself through his Word and Spirit.

5. As we renounce the notion of an organized and governed catholic Church, which has no warrant from the Scriptures, so we renounce the equally unwarranted notion of a national Church having jurisdiction over the particular churches in a nation. Under the gospel, the organized and governed Church is not ecumenical, nor national, nor provincial, nor diocesan, or classical, but only local or parochial—a congregation of faithful or believing men, dwelling together in one city, town, or convenient neighborhood.

6. A local or Congregational Church is, by the institution of Christ, a part of the militant visible Church, consisting of a company of saints by calling, united into one body by a holy covenant, for the public worship of God, and their own mutual edification in the fellowship of the Lord Jesus.

7. All particular churches, being the one body of Christ, and having one Lord, one faith, one baptism, one God and Father of all, are bound to maintain and hold forth the catholic communion of saints; endeavoring, in their intercourse and relations one with another, to keep the unity of the Spirit in the bond of peace.

PART II.—THE CHURCH: ITS FORM, ORGANIZATION, AND GOVERNMENT.

CHAPTER I.—HOW A PARTICULAR CHURCH IS CONSTITUTED.

1. The visible Church consists of those who belong to Christ, and are therefore, in the phrase of our ancient platform, "saints by calling," and who, being holy by their calling and profession, are gathered out of the ungodly world, and united in a holy fellowship.

2. Those who visibly belong to Christ are, *first*, such as have not only attained a knowledge of the principles of religion, and are free from gross and open scandals, but also do profess their personal faith and repentance, and walk in blameless obedience to the word; and, *secondly*, their children, who, being children of the covenant, are also holy.

3. The members of one Church ought ordinarily to dwell in such vicinity to each other that they can meet in one place; so that every city, town, or convenient neighborhood, shall have its own Church complete and distinct. And ordinarily the members of one Church ought not to be more in number than can conveniently meet for worship in one assembly and manage their affairs by one administration. Yet if there be many congregations, distinct from each other, in one town or city (whether their several parishes be distinguished by geographical lines or otherwise), they ought to regard themselves and each other as so many branches of Christ's one catholic Church in that place.

4. Those believers who dwell together in one place become a particular and distinct Church by their recognition of each other, and their mutual agreement, express or implied, wherein they give themselves unto the Lord to the observing of the ordinances of Christ in the same society. Such a recognition and agreement is usually called the Church covenant.

5. Different degrees of explicitness in such an agreement do not affect the being of the Church or the duties and responsibilities of membership. The more explicit and solemn the act of covenanting, the more are the members reminded of their common and mutual duties, and the less room is there for uncertainty in distinguishing between those who are members and those who are not. Yet the whole essence and meaning of the covenant are in fact retained, where the agreement of certain believers to meet constantly in one congregation for worship and edification is expressed only by their *practice* of thus meeting, and their actual use and observance of Christ's ordinances in their assembly. However explicit the covenant may be, it can reasonably and rightfully express nothing more than a mutual agreement to observe all Christ's laws and ordinances as one Church; and however informal the agreement may be, it can mean nothing less.

6. All believers, having the opportunity, should endeavor to become members, every one, of some particular Church, that they may honor Christ by their professed conformity to the order and ordinances of the gospel, and that they may have the benefits of visible union and fellowship with the Church, which is the communion of the saints. These benefits are, *first*, a participation in the promise of Christ's special presence with his Church; *secondly*, their increased activity and enjoyment in the Christian life by the combination of their affections and their endeavors, and by their inciting each other to love and good works; *thirdly*, watchful and fraternal help to keep each other in the way of God's commandments, and to recover by due admonition and censure any that go astray; and, *fourthly*, aid in the Christian nurture and training of their children, that their households may be holy, and their posterity be not cut off from the privileges of the covenant. Should all believers neglect this duty of voluntarily entering into organized Christian fellowship, to which duty they are moved by all the impulses of a renewed and holy mind, Christ would soon have no visibly associated and organized Church on earth.

CHAPTER II. — GOD'S INSTITUTED WORSHIP IN THE CHURCH.

1. Believers joined to each other and to Christ, in a Church relation, are builded together for a habitation of God through the Spirit, on the foundation of the

apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into a holy temple of the Lord.

2. The worship of God in his spiritual temple, the Church, includes prayer, the singing of psalms and hymns and spiritual songs, the ministry of the word, the sacraments, and the contribution of gifts and offerings for the service of Christ.

3. Prayers offered in the Church should be grave and earnest, lifting up the thoughts and desires of the assembly to God; they should be offered not in any prescribed and inflexible form, but freely, according to the vicissitudes of need and trial, and of joy or sorrow, in the Church or in its households; they should be offered for all men, for those who are in authority, for the welfare of the civil State, and for the universal Church of Christ on earth; and in the matter and manner they should be conformed to such models as the Scriptures give, and, above all, to that model which Christ himself gave to his disciples, that he might teach them how to pray.

4. Singing in the Church is not for the delight of the sense, as in places of amusement, but for the union of voices and hearts in worship, and for spiritual edification. The Psalms which God gave by the Holy Spirit in the Old Testament are sanctioned for us by Christ and his apostles, and remain in the Church forever, to be used in praising God. There is warrant also in the New Testament for the use of hymns and spiritual songs, but not to the exclusion or neglect of the Psalms.

5. The ministry of the word in the Church is by the reading of the Scriptures, with such exposition as may aid the hearers in their personal and family searching of the Scriptures; and also by preaching and teaching, that the truths and principles which God has revealed in his law and in the gospel of his grace may be set forth distinctly in their manifestation of the glory and government of God, in their relations to each other, and in all their applications to the duties of men and to the salvation of sinners.

6. The two sacramental institutions of the New Testament, representing significantly, and commemorating through all ages, the two-fold grace of God offered in the gospel, as they are to be observed by all believers, are also to be administered in every Church. Baptism, wherein the purifying element of water signifies and holds forth the inward washing of regeneration and renewing of the Holy Ghost, which God shed on men abundantly through Jesus Christ our Saviour, is most becomingly administered in the Church, whether on converts from without or on the children of the covenant, and should be administered in simplicity, with no addition of vain or superstitious ceremonies. In like manner, the Lord's Supper, wherein his disciples, partaking of the bread and the cup, partake of his body which was broken for us, and of his blood which was shed for many for the remission of sins, is to be celebrated in all simplicity, according to the recorded words of the institution, without any mixture of human inventions.

7. In the place of the tithes and offerings, which were part of God's instituted worship before the coming of Christ, are the free gifts of Christ's disciples to his suffering brethren and to his cause and service. The contribution in the Church is not a secular thing, intruded into the house of God for mere convenience's sake, and adverse to spiritual edification, but is itself an act of grateful homage to Christ as well as of communion with his brethren.

CHAPTER III. — CHURCH POWER.

1. Church power, under Christ, resides primarily, not in the officers of the Church, nor in any priesthood or clergy, but in the Church, and it is derived through the Church, to its officers, from Christ.

2. Church power is not legislative, but only administrative. It extends no further than to declare and apply the law of Christ. No Church has any lawful power to make itself other than simply a Church of Christ, in which the mind of Christ, as made known in the Scriptures, shall be the only rule of faith and practice. As no Church may lawfully add anything to the sum of Christian doctrine, or take anything therefrom; so no Church may lawfully add anything to or take anything from the rules of Christian living, and the conditions of Christian fellowship, which the Scriptures prescribe.

CHAPTER IV. — CHURCH OFFICERS.

1. Though Church officers are not necessary to the mere existence of a Church, yet to its well-being, and to the performance of its functions, officers are necessary. Therefore they are appointed by Christ's institution, and are counted among the gifts of his triumphal ascension to glory.

2. The powers and functions of Church officers are not to be confounded with the powers and functions of the apostles and other extraordinary ministers of Christ, who were sent forth at the beginning of the gospel. Nor are any Church officers to be recognized as holding their official power in succession from the apostles, or as having any of that authority over all the churches with which the apostles were invested.

3. Church officers, according to the arrangement which the apostles instituted in every Church, are of two sorts, — bishops or elders, and deacons.

4. The office of elder or bishop in the Church is two-fold; to labor in word and doctrine, and to rule. As laboring in word and doctrine, elders are pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; and in order to this, they are rightly to divide the word of truth, and to administer those sacramental ordinances in which the grace of the gospel is visibly set forth and sealed. Like all whom God has put into the ministry of his gospel, they are to preach the word, and are to be instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and patience, holding forth the faithful word, that they may be able by sound doctrine both to exhort and to convince the gainsayer. As ruling in the Church, they are to be not lords over God's heritage; but being the servants of all, for Jesus' sake, they are to watch for souls as they that must give account. They are to open and shut the doors of God's house by the admission of members approved by the Church, by ordination of officers approved by the Church, by excommunication of obstinate offenders denounced by the Church, and by restoring penitents forgiven by the Church. They are to call the Church together when there is occasion, and seasonably to dismiss them again. They are to prepare matters for the hearing of the Church, that in public they may be carried to an end with less trouble and more speedy despatch. They are to preside in the meetings of the Church, whether for public worship or for the transaction of Church business. They are to be guides and leaders in all matters pertaining to Church administration and Church action; but they have no power to perform any Church act save with the concurrence and by the vote of the brotherhood. They are to care for the spiritual health and growth of individual members, and to prevent and heal such offences in life or doctrine as might corrupt the Church; and they are to visit and pray over their brethren in sickness when sent for, and at such other times as opportunity shall serve.

5. The number of elders or bishops in a particular Church is neither prescribed

nor limited, but is to be determined by the discretion of the Church itself, in view of its ability and its need. In the primitive churches, a plural eldership seems to have been the rule, and not the exception. In the American Congregational churches, at the beginning, it was thought needful that every Church should have at least three elders, of whom two were to labor in word and doctrine, and the other was to be associated with them in all their work as bishops or overseers of the flock. While no Church is rightfully subjected to any presbytery exterior to itself, every Church should have its own presbytery. The modern usage, concentrating all the powers and responsibilities of the eldership in one person, is founded on convenience only, and is exceptional rather than normal. Whether, instead of one elder, who under the title of pastor performs the whole work of the eldership in a Church, there shall be two or three, or more, among whom the work of public preaching and the work of ruling and oversight shall be divided, is a question which every Church may determine for itself, without infringing any principle of order.

6. Inasmuch as the duty of contributing for the poor saints, for the support and advancement of the Church, and for the spread of the gospel, is incumbent on all disciples of Christ according to their ability, and is essential to the communion of saints; and inasmuch as the Lord's Day is especially designated as a day for such contributions; the Church is provided with officers for that service. Deacons are chosen in every Church to help the elders, not by taking part in the public ministry of the word, nor by ruling in the Church, but chiefly by serving tables. Their office is to receive the contributions and whatever gifts are offered to the Church; to keep the treasury of the Church; and to distribute from it for the relief of the poor, especially of those in communion, for the supply of the Lord's table, and, if needful, for the support of the ministry. As almoners of the Church, they are to care for the poor, to know them personally, to inquire into their wants and afflictions, and to be the organ of communication between them and the brotherhood.

7. Other officers than bishops and deacons are not provided for the Church by any precept or example in the Scriptures. Yet it is in the power of the Church to designate any member or members to the performance of a certain work, such as that of a scribe or clerk, and keeper of the records, or that of the superintendents or teachers in a Sabbath school, or that of a committee for some inquiry. In designating fit persons to perform such duties, it institutes no new order of Church officers, but only distributes among its members certain duties which are common to the brotherhood.

CHAPTER V.—ELECTION AND ORDINATION OF CHURCH OFFICERS.

1. Though no man may assume an office in the Church but he that is called of God, the call of bishops and deacons is not, like that of the apostles, immediately from Christ, but mediately, through the Church.

2. Those who are to bear office in the Church should first be proved by thorough acquaintance and trial, and should be known and well reported of as having not only the needful gifts, but also those graces and virtues which the Scriptures prescribe as qualifications of bishops or of deacons.

3. A Church, being free, cannot become subject to any but by a free election; yet when such a people do choose any to be over them in the Lord, then do they become subject, and most willingly submit to the divinely authorized ministry of those whom they have chosen.

4. Church officers are not only to be chosen by the Church, but are also to be *ordained* by laying on of hands and prayer, with which, at the ordination of elders,

fasting is also to be joined. This ordination is the solemn and public induction of the chosen officer into his place and office, like the inauguration of a magistrate in the commonwealth. Such ordination of a pastor or teacher is his induction into the work of ministering in the word; and if he be afterwards dismissed from his eldership in that Church, and be called to a like office in another Church, it is not deemed necessary that his installation in his new place be with the laying-on of hands. Yet we protest against the superstitious notion, that consecration to the ministry by imposition of hands introduces the person into a hierarchical or priestly order, and so may not be repeated.

5. In a Church which has elders, the laying-on of hands in ordination is to be performed by those elders. But if the Church be destitute of elders, then other fit persons, elders of other churches, or ministering brethren not in office, or (if need be) brethren who have not been called and set apart to minister in the word of God, may be deputed by the Church to perform this service; and the laying-on of their hands with prayer and fasting is a fit and sufficient induction of the chosen elders or bishops, not less than of deacons, into the office to which they have been designated.

6. Neither a deacon nor an elder or bishop is an officer in any other Church than that which has elected him to his office; nor can he perform official acts in another Church, otherwise than at the invitation of that Church, and by a power derived through them from Christ; for as no Church has authority over another Church, so no Church can invest its officers with authority over other churches.

CHAPTER VI. — THE MAINTENANCE OF CHURCH OFFICERS.

1. The duty of every Church to provide a sufficient and honorable support, according to its ability, for the officers who give their time and strength to its service, is evident in itself, and is expressly enjoined by the Scriptures. Every member of the Church, in his place, and in the measure of his ability to contribute, is responsible for this duty.

2. Inasmuch as not only the covenanted members of the Church, but all who are taught, may be reasonably expected, and should be encouraged, to bear their part in the expense of building the house of God and sustaining the ministry of the word, the civil incorporation of ecclesiastical societies or parishes, in connection with churches, is a natural arrangement of Christian civilization in a free Commonwealth. The form in which a society may be incorporated, for the legal ownership of ecclesiastical property and the support of public worship, is determined by the laws of the State; but the Church, as a spiritual fellowship, electing and ordaining its own officers, and worshipping God according to the New Testament, holds its charter only from Christ, and may not surrender its spiritual rights and powers to any civil corporation. Therefore the independence of the Church in the choice of its own officers, and in all its discipline, and in the conduct of its worship, must be steadfastly guarded. At the same time, the right of the parish or ecclesiastical society, as a legal corporation (including or representing all who in any equitable manner aid in the support of public worship), to control, within the limits of its trust, the use and expenditure of its own property, must be recognized. While the Church is at liberty to elect whom it will, and as many as it will, to be Church officers, it cannot, by its own authority, require the parish to assume the burthen of supporting them. Thus, in the election and settlement of a pastor or other officer who is to be supported by the parish, the concurrent votes of the Church and the parish are necessary.

CHAPTER VII.—ADMISSION OF MEMBERS INTO THE CHURCH, AND DISMISSION OF MEMBERS FROM ONE CHURCH TO ANOTHER.

1. The things which are requisite in all Church members are repentance from sin, and faith in Jesus Christ; and therefore these are the things whereof men are to be examined at their admission into the Church, and which then they must profess and hold forth in such sort as may satisfy rational charity that the things are there indeed.

2. The weakest measure of faith is to be accepted in those that desire to be admitted into the Church; because weak Christians, if sincere, have the substance of that penitent faith and holiness which is required in Church members, and such have most need of the ordinances for their confirmation and growth in grace. Such charity and tenderness are to be used, that the weakest Christian, if sincere, may not be excluded or discouraged.

3. It is not needful that the profession of repentance and faith should be always in the same form of words; but it must always be in such words as are satisfactory to the Church, and must be accompanied by a professed engagement to walk with the Church according to the gospel.

4. Such personal profession is required not only of those who have not been before in any Church relation, but also of those who, having been born and baptized in the Church, may be considered as in some sort hereditary members; for they, too, must credibly show and profess their own repentance toward God, and faith toward our Lord Jesus Christ, before they come to the Lord's table or are recognized as members in full communion.

5. A Church member, removing his residence to another place, does not thereby throw off his responsibility to the Church with which he is in covenant. If his removal is permanent, he ought to seek, and, unless he is liable to some just censure (in which case he must be dealt with as an offender), he has a right to receive, a letter of dismission and commendation to an evangelical Church in the place of his new residence; or if there be no such Church in that place, to any such Church with which he can have communion statedly in Christian ordinances. But his dismission cannot take effect till he shall be received as a member by the Church to which he has been commended.

6. A Church is not bound to receive a member merely because of his dismission and commendation from another Church; but if it find any just ground of objection to him, it may remit the case to the consideration of the Church from which he came, and of which he is still a member.

CHAPTER VIII.—THE METHOD OF DEALING WITH OFFENDERS.

1. The censures of the Church are appointed for the prevention and removal of offences and the recovering of offenders; for purging out the leaven which may infect the whole lump; for vindicating the honor of Christ and of his Church, and the profession of the gospel; and for preventing the displeasure of God, that may justly fall upon the Church if they suffer his covenant and the seals thereof to be profaned by notorious and obstinate offenders.

2. Censures in the Church are of two sorts; admonition and excommunication.

3. If an offence be private, one brother trespassing against another, the offender is to go and acknowledge his repentance of it unto his offended brother, who is then to forgive him. But if the offender neglect or refuse to do this, then (1) the brother offended is to go and admonish him privately, between themselves. If thereupon

the offender be brought to repent of his offence, the admonisher hath won his brother. But if the offender hear not his brother, then (2) the offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established, whether the word of admonition if the offender receive it, or the word of complaint if he refuse. (3) If the offender be not recovered by that second admonition, the offended brother is then to tell the Church. If the Church find that the complaint is well founded, it admonishes the offender; and then if he hear the Church, and penitently confess his fault, he is recovered and gained, and is to be forgiven. But if, after being admonished by the Church, he be not yet convinced of his fault, and ready to profess, frankly, his repentance of it, he remains under the censure of admonition, which of itself excludes or suspends him from the holy fellowship of the Lord's Supper, till either the offence is removed by his penitent confession, or the Church, after reasonable forbearance, proceeds to cast him out by excommunication.

4. When the offence is already public and notorious, and is of such a character as to be infamous among men, a more summary proceeding is authorized by the Scriptures. The Church, without waiting for an individual complaint or for the effect of private admonition, may take notice of the notorious fact, and cast out the offender without delay, for the mortifying of his sin and the saving of his soul in the day of the Lord Jesus, as well as for the vindication of the gospel which he has dishonored. Yet no offender may be censured without trial and the opportunity of being heard.

5. In dealing with an offender, great care is to be taken that we be neither too rigorous nor too indulgent. Our proceeding ought to be with a spirit of meekness, considering ourselves lest we also be tempted. Yet, the winning and healing of the offender's soul being the end of these endeavors, we must be earnest and thorough, not healing the wounds of our brethren slightly.

6. While the offender remains excommunicated, the Church is to refrain from all communion with him in spiritual things, and also from all familiar communion with him in civil things, further than the necessity of natural, domestic, or civil relations may require. Yet, while there may be any hope of his recovery, we are to be kindly watchful for signs of repentance in him; not counting him an enemy, but admonishing him as a brother.

7. If the censure be made effectual by the grace of Christ, so that the excommunicated person repents of his sin, and with confession desires to be restored, the Church is thereupon to forgive him; and, as the censure was public, he is to be publicly absolved or loosed from the censure, and restored to full communion.

8. It is doubtless of great importance to the welfare of the Church, that profane and scandalous persons be not permitted to continue in its fellowship and to partake at the Lord's table; and the Church which neglects to deal with such members, and to use the discipline of the Lord's house for their reformation or their exclusion, is greatly to be blamed. Yet such a Church is not therefore to be immediately forsaken and renounced by those who would live godly in Christ Jesus. Nor is it reasonable that any individual member of that Church should therefore withdraw himself from the Lord's table. In so doing, he wrongs his own soul by denying to himself the appointed means of grace, and wrongs the Church by adding another scandal to that which he would rebuke. Let him rather endeavor, modestly and seasonably, according to his power and place, that the unworthy may be duly proceeded against by the Church to whom that duty belongs.

CHAPTER IX. — RELATION OF THE CHURCH TO CIVIL GOVERNMENT, AND THE CONFLICT OF LAWS.

1. The right of the Church to assemble for worship, to observe Christ's ordinances, to hold forth the Word of Life by public preaching and by private communion, to receive into its communion those who give evidence of repentance and faith, and to admonish offenders or exclude them, is not a mere concession from the civil power, but is part of that religious liberty which Christ, by commanding his gospel to be preached to every creature, challenges for all men, and which no human government can suppress or violate, without incurring the displeasure of God.

2. The law which the Church administers in its discipline is not merely the law of the land, nor the law of common use and opinion, but the higher law of God as revealed in the Scriptures; for that which is highly esteemed among men conformed to this world may be abominable to God and to men enlightened by his Word and Spirit. If wickedness go unpunished in the civil State, or be even honored by public opinion, it is not therefore to be tolerated in the Church. If the law of the land require of any man, under whatever penalties, that which the law of God forbids him to do, or if it forbid him to do what the law of God requires, it is better to obey God rather than men; and the Church is to require of all its members obedience to the higher law of God. Yet, inasmuch as the Scriptures require of every Christian soul subjection to existing powers in the civil State, whether Christian or anti-Christian, the duty of loyalty to government, of conscientious obedience to every law which does not positively require what God forbids, or forbid what God requires, and of patient submission to persecution or other injustice when there is no lawful redress, is a duty of religion which the discipline of the Church must honor and maintain.

3. With matters properly and exclusively political the Church has no concern; for Christ's kingdom is not of this world. But with matters of morality and religion, the Church, in the administration of its discipline, and in the testimony which it is to give for God, has much to do. Especially in a free Commonwealth, where the government proceeds continually from the people, the Church is bound to testify, in its discipline and in its teaching, against wicked laws and institutions, not fearing to assert and apply the law of God as revealed in the Scriptures, whatever may be the contradiction of sinners, and whatever the conflict between that supreme law of Christ's kingdom and the laws ordained of men, or the institutions and usages of society. Thus the moral sense of communities and nations must be corrected and enlightened, and must be made to advance with the progress of the Church, till Christ shall be honored in all lands as King of kings and Lord of lords, the blessed and only Potentate.

PART III. — THE COMMUNION OF CHURCHES.

CHAPTER I. — PRINCIPLES AND SPECIFICATIONS.

1. Although churches are distinct, and therefore may not be confounded one with another, and equal, and therefore have not dominion one over another; yet all the churches ought to preserve Church communion one with another, because they are all united to Christ as integral parts of his one catholic Church, militant against the evil that is in the world, and visible in the profession of the Christian faith, in the observance of the Christian sacrament, in the manifestation of the Christian life,

and in the worship of the one God of our salvation, the Father, and the Son, and the Holy Ghost.

2. The communion of churches with each other is manifested in various acts of fraternal courtesy, correspondence, and helpfulness:

(1.) In mutual recognition; one organized congregation of Christian worshippers acknowledging another to be a visible Church of Christ, and each professing a readiness to interchange with the other all reasonable acts of Christian courtesy and love.

(2.) In admitting members of one Church to commune, as such, at the Lord's table in another Church, and refusing to admit them if they are under censure.

(3.) In permitting and inviting a minister of the word, recognized and accredited as such by one Church, to speak for Christ in another Church.

(4.) In the dismissal and reception of members, when, for any sufficient reason, they pass from one Church to another.

(5.) In giving and receiving advice when one Church desires counsel of another, or of many others.

(6.) In giving and receiving help; as when one Church gives of its members that another may be supplied with officers; or as when one Church receives outward support from the contributions of another, or of many others.

(7.) In consultation and coöperation for each other's edification and prosperity, or for the common interest of the gospel.

(8.) In giving and receiving admonition; as when there is found in a Church some public offence which it either does not discern, or neglects to remove; for though churches have no more authority one over another than one apostle had over another, yet as one apostle might admonish another, so may one Church admonish another, and yet without usurpation; in which case, if the admonished Church refuse to hear its neighbor churches and to remove the offence, it violates the communion of churches.

3. The Congregational churches in the United States of America, as integral portions of Christ's catholic Church, maintain all practicable communion with all other portions of the Church universal. While other churches differ from us in their internal polity, in their relations and connections with each other, in their forms of worship, or in the uninspired statements and definitions of doctrines disputed among Christians, and while we disown their schemes of hierarchical or synodical government, we acknowledge as particular churches of Christ all congregations of Christian worshippers that acknowledge the Holy Scriptures as their supreme rule of faith and practice, and Christ as the Lamb of God who taketh away the sin of the world. We pray for their peace and prosperity. We invite their members to occasional communion with us in worship and in sacramental ordinances. We receive their letters of dismissal and commendation, and, in return, dismiss our members, as occasion may require, with letters of commendation to them. We are ready to be edified by their ministers. And, in all reasonable and hopeful methods, we are ready to consult and coöperate with them for the advancement of the gospel.

4. As some acts of the communion of the churches are due, in one degree and another, to all the integral parts of Christ's catholic Church, so other acts of communion are specially due from churches instituted and governed according to the Congregational polity to other churches instituted and governed according to the same polity. Certain acts of communion are not practicable between churches congregationally governed and churches that are under a hierarchical or synodical

government; and certain acts of communion are not practicable between churches which seriously differ from each other in the systems of doctrine which they deduce, respectively, from the Scriptures, even though they recognize each other as holding that faith which is necessary to salvation. A Church desiring the approbation and assistance of other churches in the ordination of its officers cannot wisely or courteously ask such approbation and assistance from churches in whose professed theory of government all ordinations must be by a prelate, or in whose theory the power of ordination is given only to a presbytery ruling over many congregations. In like manner, if it desire counsel in any case involving questions of doctrine, it cannot, wisely or courteously, ask such counsel of churches not accepting that general system of doctrines which is the well-known basis of mutual confidence and intimate communion among churches of the Congregational polity.

5. The more intimate communion existing among these churches is exercised in asking and giving counsel, in giving and receiving admonition, in various acts of helpfulness towards churches needing help from others, and in conferences and consultations for the parochial revival and prosperity of religion, or the general advancement of Christ's kingdom.

CHAPTER II. — COUNCILS.

1. Councils of churches, orderly assembled, to declare the opinion of the churches on any matter of common concern, are an ordinance of Christ, and are necessary to the communion of the churches. That scriptural example, where the Church at Antioch sent messengers to the Church at Jerusalem, for consultation and advice, in a difficult question, is a sufficient warrant for such Councils.

2. The churches invited to assist in a Council are represented by messengers or delegates chosen by them for the particular occasion. By ancient usage, the pastor of a Church, having been duly recognized as its presiding elder or bishop, is always expected to be one of its messengers; and the letters convening the Council invite each Church to be represented by its pastor and delegate. Yet in the Council, when convened, there is no distinction of authority between the pastor and other delegates.

3. It is manifest, from the reason of the case, that in ordinary cases a Council ought to be made up chiefly of churches in the near vicinity. But when a Council is called to advise in some personal or parochial controversy which involves strong sympathies and interests in the surrounding region, it may be expedient to ask counsel from more distant churches, rather than exclusively from those near at hand.

4. A Council is to be called only by a Church, or by an aggrieved member or members in a Church which has unreasonably refused a Council, or by a competent number of believers intending to be gathered into a Church. In a difficulty or controversy between the Church and its elder or elders, or between the Church and some other person or party in the Church, if a Council is desired, and the Church consents, the churches to constitute the Council are selected by agreement between the parties, and are invited by letters-missive from the Church; and this is called a mutual Council. If a Church unreasonably refuses to call a mutual Council, then an *ex parte* Council may be invited by letters-missive from the aggrieved member or members.

5. An *ex parte* Council, properly called, has the same standing, and is entitled to the same respect, as a mutual council; for it were unreasonable that, in case of grievance, either party should be deprived, by the obstinacy of the other, of such

relief as the neighboring churches could give. But that it may be properly convened, it is requisite, (1,) that there be proper ground for calling a Council; (2,) that one party, properly requested, has unreasonably refused to join in calling a mutual Council; (3,) that the *ex parte* Council is called upon the statement of the original grounds for asking a Council, and of the unreasonable refusal of the other party to join; and, (4,) that the churches invited be impartially selected. When assembled, the *ex parte* Council should first offer itself to the refusing party as a mutual Council.

6. Councils consist solely of such churches as are invited, with the occasional addition of persons whose advice is especially desired. After being called, no Church or person can be added to or taken from the proper members in any manner. For the letters-missive having specified the churches and persons invited, each Church appointed its delegates upon that knowledge of those with whom it was asked to associate.

7. Councils are not to be convened upon every ground of dissatisfaction with a Church, nor in cases of light moment. They are proper only upon some matter of common interest to the churches; such as relations of fellowship between churches; or the relation of a member to the communion of other churches; the relations of pastors and churches; the reputation of the brotherhood of churches, as affected by the acts or condition of a Church; or matters of general interest to the cause of Christ. They are in no such sense such courts of appeal that they may alter or rescind any act of a Church. Yet in cases of censure, if the proceedings complained of are found to have been in gross violation of the rules given in the Scriptures, the Council may advise and declare that in its judgment the censure complained of is wrong, and may commend the censured person to be received by some other Church as a member in full communion.

Particular occasions for Councils are such as these:

(1) When a competent number of Christian brethren propose to unite in a Church covenant, and desire to be recognized as a Church in the more intimate communion of the Congregational churches, the ordinary and most orderly method of obtaining such recognition is by an ecclesiastical Council, invited for that purpose by their letters to a convenient number of churches, and especially of churches in the near vicinity. Having given to that Council, when assembled, a satisfactory statement of their faith and order, and of the reasons for their becoming a distinct Church, together with sufficient evidence not only of their Christian character, but also of their fitness in respect to gifts and numbers for performing the duties of a Church, they receive as a Church the right hand of fellowship extended to them by the Council in behalf of all the churches.

(2.) The induction of a pastor or teacher into his office, in any Church, or, on the other hand, the dismissal of such an officer from his place, concerns the communion of the churches. Therefore an ecclesiastical Council is convened for the ordination or installation of a pastor, and, in like manner, for his dismissal at his own request. A due respect to the communion of the churches requires that no man assuming to be a pastor of a Church shall be acknowledged as such by other churches, unless, at or after his entrance on the duties of the office, he has been publicly recognized by receiving the right hand of fellowship from neighboring churches through a Council convened for that purpose. The welfare of the churches, in their intimate communion with each other, requires this safeguard. In like manner, the communion of churches requires that no minister dismissed from his charge shall be regarded as having sufficient credentials of his good standing

unless he is duly commended by a Council convened on the occasion of his dismissal.

(3.) When difficulties, whether internal or external, threaten the peace and spiritual prosperity of any Church, and are not likely to be adjusted without aid, or when any question arises on which the Church needs advice for the guidance and correction or confirmation of its own judgment, that Church has a right to ask the advice of other churches with which it is in communion. To such an advisory Council the trial of a difficult case is sometimes referred. The Council examines the questions referred to it, whether questions of fact or questions of principle and duty; it pronounces its conclusions; but it has no power to inflict any Church censure, or to absolve from censure. It can only advise the Church; and the Church, by accepting and adopting the result of the Council, carries the advice into effect.

(4.) When a member against whom charges have been preferred requests the calling of a Council for the trial of those charges, and the Church consents to the request, or when, in any manner, parties have arisen who desire a Council for the hearing of the questions between them, the churches to constitute the Council are mutually agreed upon between the parties. Yet a mutual Council is not convened in the name of the parties, but in the name of the Church. But, in such cases, a refusal on the part of the Church to agree to call a Council before trial does not give any occasion for an *ex parte* Council.

(5.) When a member, having been censured by the Church, conscientiously protests that the censure is not according to the facts, or that it is not warranted by the word of God, he may respectfully ask the Church to join with him in calling a mutual Council for a new hearing of his case; and, that request being denied by the Church without sufficient reason, he may appeal to other churches for advice, and for such relief as they may find reason to give him, and may invite them to meet in an *ex parte* Council. Or when a portion of any Church has been seriously aggrieved by such action of the Church as causes public scandal to the cause of Christ, and their request for a Council has been denied by the Church, they may in like manner appeal to other churches for a hearing of their cause and for advice concerning their duty.

(6.) When a member liable to no just censure has requested letters of dismissal and recommendation to some other recognized Church, and the request is refused, he may request the Church to invite a Council to hear the case; and, if the Church refuses, he may himself ask a Council to give him relief.

(7.) When a pastor or other ordained minister in any Church is charged with offences which would render it proper that he be deposed from the ministry, then the Church should invite a Council to examine the charges; if they be proven, the Council should advise that fellowship be withdrawn from him, and that he be no longer recognized as a Christian minister.

8. The Council, when assembled, organizes itself by the choice of a moderator and scribe, that its proceedings may be orderly and deliberate, and may be duly written down for the use of those whom the result concerns. If half of the churches invited be not represented, those present ought not to proceed to act, unless the party inviting consents. Being a representative body, its functions are limited to the subjects specified in the letters-missive. In voting, it was an ancient and laudable custom that each Church give its voice as a Church, and not that the messengers vote as individuals; but this custom is not universal. Having properly deliberated, and made up its decision, the Council is forthwith to be dissolved; and the scribe is to convey a copy of its proceedings and advice to the parties concerned.

9. The decision of a Council is only advisory. Yet it is to be received with rev-

erence and submission (unless inconsistent with the Scriptures) as the voice of the churches, and as an ordinance of God appointed thereunto in his word. In cases of difference, therefore, the party adopting the advice of Council is entitled to the sympathy and commendation of the churches, rather than the one rejecting it.

10. When a Council, properly convened and orderly proceeding, whether mutual or *ex parte*, has pronounced its advice, a second Council upon the substance of the same questions, or upon the advice of the first, is manifestly improper. If both parties desire further light, they may agree thereto. But, if one refuse, an *ex parte* council is in that case not warranted, and is manifestly disorderly.

11. A Council orderly assembled to advise concerning the acts and administrations of a Church, and finding that such Church deliberately receives and maintains doctrines which subvert the foundations of the Christian faith, or that it wilfully tolerates and upholds notorious scandals, or that it persistently disregards and condemns the communion of churches, may, after fit admonition, advise the churches to withhold from that erring Church all acts of communion till it shall give evidence of reformation. And any Church, after due admonition, may call a Council.

12. Some Congregational churches, neighboring to each other, are confederated, more or less strictly, for mutual assistance in cases which require a Council. Such confederations, whether under the name of consociation or convention, may be useful if they duly recognize and guard the principle that the power of inflicting Church censures and of absolving from censure, and the power of choosing and ordaining officers and of removing them from office for good cause, reside, under Christ, in the particular Church, and not in some ecclesiastical authority extrinsic to the Church; and the cognate principle, that Councils, however constituted, are for the communion of churches with each other, and not for government over the churches.

CHAPTER III.—CONFERENCES OF CHURCHES.

1. It is fit and convenient for the churches of a neighborhood to meet sometimes, by their pastors and delegates, for the purpose of reporting to each other their spiritual prosperity and progress, and of consulting together how to advance the cause and kingdom of Christ. Such meetings are commonly called Conferences of Churches, and are distinguished from Councils in that they have nothing to do with giving advice to any particular Church concerning the ordination or dismissal of any of its officers, or concerning the administration of its government. They meet only for mutual information and inquiry, that through them the churches may provoke each other to love and to good works.

2. Conferences of churches are either occasional or stated. Any Church may invite the neighboring churches, more or fewer, at its own discretion, to meet with it for mutual edification and inquiry. Or a number of churches may associate to hold such conferences at fixed periods and under definite regulations. Stated conferences of the churches have been greatly useful in promoting zeal and Christian activity, and in making the gifts of one Church subserve the edification of others.

3. In some States, the several conferences are associated in a General Conference or Association of Churches, which institutes a careful inquiry every year, and makes its report, concerning the general prosperity and progress of the churches throughout the State.

CHAPTER IV.—SYNODS OR NATIONAL COUNCILS.

1. Occasions may arise in the progress of Christ's kingdom, when a representa-

tive assembly of churches, coming together for consultation and agreement and for testimony, is required; an assembly which shall be larger in its numbers than any Council, such as a single Church can convene for its own need, and larger in its constituency than any stated conference of churches. Such synods were required, and were held at sundry times, when the fathers of the American Congregational Churches were laying the foundations on which many generations were to build.

2. A synod cannot be constituted by any number of unauthorized individuals assuming to represent the churches. The express consent of the churches, acting severally, in their self-government under Christ, recognizing the call, and sending forth their elders and other messengers, is what constitutes the synod as a representative body. An assembly thus constituted by the joint action of many churches, and coming together, not for strife and contention, but for devout and earnest consultation concerning things that pertain to the kingdom of God, may be expected to have much of those gracious influences, and of that guidance by the Holy Comforter, in which Christ fulfils his promises: "Lo, I am with you always, even unto the end of the world;" and "Where two or three are gathered together in my name, there am I in the midst of them."

3. The calling of such a synod ought not to proceed from the mere will or motion of unauthorized individuals, nor from the mere motion of any one Church acting without consultation. When the elders and other messengers of any considerable body of churches, coming together in a representative assembly, such as the General Conference or General Association of a State, are convinced that an occasion has arisen which requires a national synod or Council, they may reasonably institute inquiries by correspondence with other similar bodies; and if, after such correspondence and conference as may conveniently be had, the conviction is strengthened and extended, that, in the providence of God, there is a call upon the churches to confer with each other in a national Council, the arrangements may be made, and the invitation issued by such persons as shall have been designated to that service by common consent in the preliminary consultations. The invitation should be addressed, not to associations or conferences purporting to represent the churches, but distinctly to each several Church, so that the ultimate determination of the question shall proceed directly from the churches themselves; and every Church shall have the opportunity of consenting or withholding its consent according to the wisdom given to it from above.

4. The proper function of a synod is not to legislate for the churches, nor to determine imperatively any question which is not already determined by the Scriptures, but by inquiry and brotherly conference, with prayer for divine illumination, to obtain and hold forth light on such matters as the churches have referred to its deliberations. A synod, as a great cloud of witnesses, may properly testify in behalf of the constituent churches not only their common faith in Christ their Saviour, but what is the system of Christian doctrine, and what the system and theory of ecclesiastical administrations, which are the basis of their special communion one with another as churches walking in the order of the New Testament.

CHAPTER V. — CONFESSIONS OF FAITH.

1. Neither Christ nor his apostles prescribed any form of words to be imposed on disciples, or on churches, for the confessing of their faith. Had such a form been given, it would have become a part of the canonical Scriptures.

2. Every Church is to judge for itself whether the form of words offered or adopted as a confession of faith, by any who desire admission to its holy communion, is a satisfactory profession of faith in Christ and his gospel.

3. When a Council is assembled for the ordination or recognition of a pastor, or for the ordination of a missionary or other minister at large, the candidate for ordination or recognition may reasonably be required to make a more ample declaration of his religious belief, holding forth to the Church and the Council, not only his personal faith in the Saviour of sinners, but also his doctrinal soundness as a preacher of the word. Such confession of faith should be in words deliberately and accurately chosen, and the Council must judge for itself whether the confession is sound and sufficient.

4. Every Church desiring to share in the fellowship of the churches should make some adequate declaration of its fidelity to the doctrine which is according to godliness. It is therefore fit that every Church set forth, in the form of a confession or catechism, the system of truth which it receives as the faith once delivered to the saints, which its fathers and teachers maintain by their ministry, and in which it trains its children.

5. Any assembly of elders or messengers representing a body of churches, local or national, is competent to testify in the form of a confession what system of doctrines is received and maintained in the churches which it represents. Or any body of Christian men, being called thereto in the providence of God, may frame and publish, as a confession of their faith, a declaration of the truths which they receive as revealed from God by his word and spirit. Such confessions of faith have often been useful for the refutation of injurious reproaches, or for the confirmation of the truth.

6. The right use of confessions of faith is not for separation and mutual exclusion among Christians, but rather for mutual information and confidence, and the manifestation of unity. For this purpose, inasmuch as the Scriptures are often perverted, and doctrines subversive of the faith once delivered to the saints are brought in among the churches, it sometimes becomes reasonable and fit for churches or for representative assemblies not only to testify and confess, but also to bear witness against doctrines contrary to the gospel of Christ, and dangerous to the souls of men. For Christian unity is not to be maintained by compromises with doctrines which corrupt the word of God, but only by adherence to the truth as it is in Jesus. Yet no confession of faith or testimony against error is to be set up in place of the Scriptures, which are the only standard and unerring rule of faith, and with which all human formularies are to be constantly and diligently compared.

PART IV.—THE MINISTRY.

CHAPTER I.—THE PREACHING OF THE WORD.

1. While those whom the Church chooses and ordains to be its pastors and teachers, are, by virtue of their office, preachers of the gospel, laboring in word and doctrine, the Congregational churches have always acknowledged that the work of preaching is not exclusively a function of Church officers. Fit men not bearing office in any Church, but giving themselves to the work of preaching, have always been recognized among us as ministers of the word.

2. The necessity for a recognized class of ministers not holding office in any Church is manifold. (1.) In preaching the gospel to every creature, there is much to be done which cannot be done by elders or bishops of churches, whose proper work is parochial, and not missionary. (2.) There is, and ever must be, need of ministers, recognized as such, who can supply, by occasional and temporary ministration, the lack of service in churches that have no preaching elders. (3.) Those

who are to teach and train men for the ministry must needs be ministers, recognized as such among the churches, and esteemed for their zeal and power in holding forth the word of life; and yet they cannot ordinarily be at the same time officers in churches. (4.) Under every theory of Church order, there must be, in fact, a class of men accredited in some way, and recognized as qualified by natural endowments, by learning and study, and by the work of the Holy Spirit on their souls, to preach the word; among whom the churches may find fit men to be their pastors and teachers. (5.) Nor can the churches consent that when a pastor, for any good reason, resigns his office, and is discharged with commendation as a good and faithful servant of Christ in the gospel, he shall thenceforth cease to be reputed and recognized as a minister of the word. (6.) It is abundantly evident from the Scriptures, that, in the beginning, there were many ministers of the word, beside the elders who were ordained in every Church; and that while the distinctive work of the apostles was essentially extraordinary, ceasing with their lives, and transmitted to no successors, the work of ministers not holding office in the churches was a work which continues and must continue till Christ's catholic Church on earth shall cease to be militant.

3. Such ministers of the gospel, not being apostles nor successors of the apostles, are invested with no apostolic authority; and, not being elders or bishops, they have no official place or power in any Church (except when temporarily invited by any Church); but each one, in the Church with which he is in covenant, is only a member till the Church shall call him to office either as a deacon or as an elder; and if he be called to office as an elder, laboring in word and doctrine, then the communion of the churches will require that his induction into office shall be approved by a Council before he can be recognized as pastor by the neighbor churches.

4. A minister who is not a member of some Congregational Church, is not in fact, and ought not to be, counted a minister in connection with the churches and ministry of the Congregational order, though he may be worthy of confidence and fellowship by virtue of his responsible connection with some other body of evangelical churches.

CHAPTER II.—CALL AND ORDINATION TO THE MINISTRY.

1. As it was in the Church at Antioch that Barnabas and Saul received their special call to the missionary work among the Gentiles, so, by parity of reason, the call of any brother to the work of a minister at large ought always to proceed from some Church cognizant of his gifts and graces, and therefore competent to judge, in the first instance, whether he is called of God; nor ordinarily should the call proceed from any other Church than that in which he is, or in which he is to be, a member.

2. As Barnabas and Saul, when sent from the Church at Antioch on a mission to the Gentiles, were separated to their work by ordination; so it is fit, that, after reasonable trial, those who are called to minister in the word of God, without holding the office of elders or bishops in any Church, be solemnly commended to the grace of God, and, by the laying-on of hands and prayer, be separated to the work whereunto he hath called them. No Church ought to ordain any without the approval of neighbor churches assembled in a Council. Yet it should be remembered that the ordination or installation is the act of the Church, and that the duty of such Council is not to exercise jurisdiction or authority over the Church, but simply to advise and assist, and to express the fellowship of other churches in the

transaction. We therefore commend the ancient custom, now too much disused, of calling on the Church, before the prayer of consecration and the giving of the charge, to renew their choice and call, and on the candidate to renew his acceptance of the call, in the presence of the approving Council and the witnessing assembly. Thus the ordination or installation will proceed by the authority which Christ has given to that Church; and the Council, as representing neighbor churches, will give in their behalf the right hand of fellowship.

3. When a minister without pastoral charge is accused of any scandal dishonorable to the ministry with which he is intrusted, or with teaching that which is contrary to the gospel, and dangerous to the souls of men, the Church of which he is a member should seek the assistance of an ecclesiastical Council in the trial of the case, and, if he be found guilty, should declare him to be deposed from the ministry, and then deal with him by admonition and excommunication, as with any other member.

CHAPTER III. — ASSOCIATIONS OF MINISTERS.

1. The experience of our churches, from the beginning, has proved that the frequent consultation of ministers with each other, so that the watchmen may see eye to eye, is of great importance to their efficiency in their work; and the formal association of pastors, not excluding other ministers, for mutual counsel and helpfulness, is an arrangement which has been greatly blessed of God for the welfare of the churches and the advancement of religion.

2. An association of ministers has no jurisdiction or authority over the churches. It may give advice to its own members, or to any other persons asking its advice, on questions of Church order or questions of doctrine; but it can neither inflict nor remove any Church censure. It forms its own rules concerning the qualifications and conditions of membership, and in accordance with those rules it can admit members and exclude them; but it can ordain no man to the ministry, nor can it depose any man from the ministry. If one of its members, whether a pastor or a minister without pastoral charge, is guilty of an offence for which he should be deposed from the ministry, it may not only exclude him from its fellowship, but may bring the matter to the notice of the Church to which he is responsible. Or if any minister or professed minister of scandalous or heretical character is presuming to officiate in the churches of the vicinity, the association may take measures to bring the matter to the notice of the proper ecclesiastical authority, or, if necessary to the protection of the churches and the vindication of the ministry, may give public notice that he is not in their fellowship.

3. By the common consent and ancient usage of our churches, the recognized associations of pastors and other ministers are intrusted with the duty of examining those who are to preach as candidates for the ministry, and of commending them to the churches by letters of approbation, so that untaught or otherwise unfit persons may not intrude themselves into the work of preaching.

4. The associations of Congregational ministers, throughout the United States, have their own methods of correspondence with each other, and of mutual recognition, through General Associations in the several States, or otherwise.

CHAPTER IV. — CANDIDATES FOR THE MINISTRY; THEIR EDUCATION, AND THE TRIAL OF THEIR GIFTS.

1. Inasmuch as the work of ministering in the word of God, to the edification of the churches and to the advancement of religion, requires not only natural gifts

of intelligence and discretion and of utterance, but also a personal experience of the gospel as the power of God unto salvation, a hearty love to Christ and to the souls of men, and a comprehensive knowledge of the Holy Scriptures and of the system of truth which they reveal, our fathers, at the beginning, made great endeavors and sacrifices to establish colleges consecrated to Christ and the Church, that a faithful and competently learned ministry might be provided for their posterity, and for the country which they were redeeming from the wilderness. Colleges under Christian influence and control, and founded primarily for the education of men whom the churches may call to the ministry, are among the foremost of the voluntary institutions which accompany the prosperity of churches walking in the faith and order of the gospel; and the work of presiding and teaching in such institutions is a work in which consecrated ministers of the gospel may make full proof of their ministry, and may obtain a place among those who have turned many to righteousness.

2. In later times, the progress of society, and the increase and wide diffusion of knowledge having changed, in some degree the course of education in the colleges, so that other and special studies are now necessary to a full preparation for the ministry, theological seminaries have been founded, that those who offer themselves to the service of Christ in the preaching and defence of his gospel, and who have been disciplined by liberal studies and enriched with general knowledge, may be instructed in all kinds of sacred learning, and, under the guidance of teachers who are also able and faithful preachers of the word, and experienced in the care of souls, may, by God's blessing on their endeavors, prepare themselves for the largest usefulness in the churches that may call them to office, and in the work of preaching the gospel to every creature.

3. The credentials which a young man may receive from a college or a theological seminary are not sufficient for his introduction to the churches as a preacher. Still less may his own desire to preach, or the desire of his friends, and the commendation he receives from them, authorize him to offer himself as a candidate for the ministry, or make it safe for congregations to employ him for the trial of his gifts. Even at the beginning, when the churches were few and not far distant from each other, it was soon found needful to institute some well-considered arrangement for the examination of candidates and their orderly introduction to the churches. And inasmuch as it devolves on the pastors and teachers of churches to feed the several flocks of which the Holy Ghost hath made them overseers, and to take heed whom they severally introduce to preach the word, it was agreed that neighboring pastors should jointly exercise their right of examination and inquiry before recognizing or commending a candidate as qualified to preach in public. It is therefore a long-established usage in the communion of our churches that no man is to offer himself as a candidate for the ministry, or is to be received as such, without having been examined and approved by some recognized association of pastors.

4. In the examination of a candidate, the association, having received evidence of his standing as a member in full communion of some evangelical Church, with other testimonials to his blamelessness of life and his attainments in knowledge, inquires of him concerning his experience of the power of godliness, the reasons of his desire and choice to preach the gospel, the studies he has pursued, his knowledge especially of the system of doctrines contained in the Scriptures, and his readiness in the exposition and application of the word of God; and, having obtained satisfactory evidence of his fitness to preach in the churches for the trial of his gifts, the pastors and other ministers in that association assembled certify their approbation in a written testimonial.

5. The person thus accredited is not yet recognized as a minister of the gospel, but is only a candidate for the ministry temporarily commended to the churches that they may make trial of his fitness for that sacred work; and, till he shall be duly ordained to the ministry, the testimonial given to him may be withdrawn whenever that association, for any good reason, is no longer willing to be responsible for him.

EPITOME OF CHURCH GOVERNMENT AND FELLOWSHIP.

I. — GENERAL PRINCIPLES.

I. Ecclesiastical polity, or Church government, is that form and order which is to be observed in the Church of Christ.

II. The Holy Scriptures are the sufficient, exclusive, and obligatory rule of ecclesiastical polity. Church powers, therefore, are only administrative, not legislative.

III. For government, there is no one visible, universal Church; nor are there national, provincial, diocesan, or classical churches, but only local churches or congregations of believers, and responsible directly to the Lord Jesus Christ, the one Head of the Church universal and of every particular Church.

IV. Each local Church is complete in itself, and has all powers requisite for its own government and discipline. But all churches, being in communion one with another, have such mutual duties as grow out of the obligations of fellowship.

II. — OF A CHURCH.

I. Of its matter and form.

1. A Church is always to be composed of such as are judged to belong to Christ, and of none others.

2. A Church is a society of professed believers, united by a covenant, express or implied, whereby all its members agree with the Lord and with each other to observe all the ordinances of Christ, especially in united worship and in mutual watchfulness and helpfulness.

3. It is the duty of all believers in Christ to unite in Church fellowship.

4. Believers are added to the Church by entering into covenant, upon the vote of the brotherhood, after due trial of their repentance from sin, and faith in the Lord Jesus Christ.

5. Members cease to be such when they are recommended to and received by some other recognized Church; to which dismissal and commendation they are always entitled unless liable to some just censure.

II. Of the officers of a Church.

1. Though officers are not necessary to the being of a Church, they are to its well-being.

2. The officers appointed by Christ's institution are bishops (or pastors and teachers) and deacons. Other persons, appointed for special duties, constitute no order of Church officers.

3. Church officers are to be chosen exclusively by the Church to which they are to minister; and they may be dismissed for cause, by the same authority. Yet, in the choice or dismissal of a pastor, neighboring churches should be consulted, both for advice, and for the sake of fellowship among the churches.

4. No man may be a pastor but one that is called of God to the work of the ministry. But the Church judges of his fitness by due trial of his faith, graces, and abilities.

5. Church officers are to be ordained or solemnly inducted into their several offices; and the ordination of a pastor involves his consecration to the ministry of the gospel.

6. The work of a pastor is to labor in word and doctrine; and to rule, not as a lord over God's heritage, but with the consent of the brethren. The work of a deacon is to assist the pastor, not by ruling or teaching, but chiefly by "serving tables."

7. The Church should provide proper maintenance for the pastor. It is right also that not only members of the Church, but all who are taught in the word, contribute to his support. When incorporated societies assume the maintenance of a pastor and teacher, it is also right that they have concurrent voice with the Church in his election.

III. Of Church censures.

1. It is the right and duty of every Church to preserve its purity by the prevention and removal of offences, and the recovery of offenders. This duty it cannot depute to others, neither can others rightly assume it.

2. In the treatment of offences, the object is both to reclaim offenders, and to preserve the purity of the Church in faith and practice.

3. Church censures are of two sorts, — admonition and excommunication.

4. If one brother offend another, and does not acknowledge his fault, it is the duty of the brother aggrieved to follow the course which Christ has prescribed in the eighteenth chapter of Matthew, in the hope of winning his brother. If the grievance come before the Church, the Church should endeavor to recover the offender; and, failing that, it should admonish him, which of itself suspends him from Church communion until the offence be removed.

5. If an offence be public and scandalous, the Church may proceed, without such gradual steps, to try the offender, and, if it find cause, admonish or excommunicate him.

6. When an offending brother makes penitent confession to the Church, to its entire satisfaction, he is recovered and gained. If not fully satisfied, the Church should admonish him. If, in any case of admonition, the offender prove obstinate, he is, after reasonable delay, to be excommunicated by vote of the brotherhood.

7. While one lies under the censure of excommunication, he is not to be received to spiritual communion in any Church. But, upon repentance, he may be absolved of the censure, and restored.

8. Inasmuch as the first object is to reclaim the offender, all things should be done in a spirit of gentleness and meekness. In the trial of one who is accused, all proceedings should be conducted with equity and patience; and, in the decision, unnecessary harshness is not less to be avoided than remissness.

9. If a brother claims to be aggrieved by any censure affecting his communion with other churches, or if a letter of dismission and recommendation is unreasonably refused, he may ask the Church to join with him in requesting advice of the neighboring churches, and, if the Church refuse, may of himself request the churches to assemble by their messengers to inquire into his case, and to give him advice.

III.—OF THE COMMUNION OF THE CHURCHES.

I. Although churches are distinct and equal, yet they ought to preserve fellowship one with another, being all united to Christ, their Head.

II. When a company of believers propose to unite in a distinct Church, it is requisite that they ask the advice and help of neighboring churches; particularly that

those churches, being satisfied with their faith and order, may extend to them the hand of fellowship.

III. Communion is to be exercised by recognizing each other's rights, by due regard to each other's welfare, and by consultation before acts of common concern.

IV. Councils are the ordinary and orderly way of consultation among churches, and are proper in all cases where the communion of the churches is involved.

1. In Councils the churches meet for consultation, usually by messengers (pastor and delegate) chosen for the special occasion.

2. Councils are properly called of churches in the near vicinity, except when matters which excite strong local sympathies render the advice of distant churches necessary.

3. Councils are called only by a Church, or an authorized party in case of disagreement, when the Church unreasonably refuses to join; that is, by a Church desiring light or help; by a Church and pastor (or other member or members) in case of differences, when it is styled a mutual Council; or by either of these parties when the other unreasonably refuses to unite, when it is styled an *ex parte* Council; which *ex parte* Council, when properly convened, has the same standing as if it had been mutual.

4. Councils consist solely of the churches invited by the letters-missive, to which no member can be added, and from which none can be removed.

5. Councils are convened when a Church desires recognition; when a Church asks for advice or help; when differences are to be composed; when men whose call of God is recognized by the Church are to be separated to the ministry; when pastors are to be inducted into office or removed; when a brother claims to be aggrieved by Church censure; when letters of dismission are unreasonably refused; when a Church or minister is liable to just censure; and when matters of common moment to the churches are to be considered.

6. The decision of a Council is only advisory. Yet, when orderly given, it is to be received as the voice of the churches, and an ordinance of God appointed in his word, with reverence and submission, unless inconsistent with the word of God. But Councils cannot overrule the acts of churches so far as they are within the Church, nor exercise government over them.

7. When, in any case of difference, a Council properly convened, whether mutual or *ex parte*, has given its judgment, neither party can demand that another Council be called, whether to reëxamine the substance of the questions referred to the first, or to judge of its advice. An *ex parte* Council in such case is manifestly disorderly, and without warrant.

V. Fellowship should be withdrawn from any church which is untrue to sound doctrine, either by renouncing the faith, or continuing to hear a teacher declared by Council to be heretical; or which gives public scandal to the cause of Christ; or which wilfully persists in acts which break fellowship. When one Church finds such acts in another, it should admonish, and, if that fail, invite a Council to examine the alleged offence.

VI. Conferences of churches are allowable and profitable; but they hear no appeals, give no advice, and decide no question of Church or ministerial standing.

IV.—OF THE MINISTRY.

I. The ministry includes all men called of God to that work, and orderly set apart by ordination.

II. When ordination of a pastor is to be performed, the Church in which he is

to bear office invites a Council to examine as to faith, grace, and ability, that, if he be approved, they may extend the hand of fellowship. If the ordination be in view of any other sphere of labor, the request for a Council ought to come from the Church of which he is a member.

III. A pastor dismissed does not cease to be a minister; but he cannot exercise any official act over a Church until orderly replaced in office, except when particularly invited by a Church.

IV. In case a pastor offend in such way that he should no longer be recognized as a minister, the Church should request a Council to examine the charges, and, if it find cause, to withdraw all fellowship from him, so that his ministerial standing shall cease to be recognized. If a minister who is not a pastor be the offender, the Church to which he belongs, or the Church nearest his residence, should take the same course.

V. Associations of ministers are useful for mutual sympathy and improvement. They can exercise no sort of authority over churches or persons, save to prescribe the rights and duties of their own membership. But common consent has recognized that their examination of candidates for introduction to the churches is a wise safeguard.

A communication from the Massachusetts Convention of Congregational Ministers was received through Rev. J. H. Means, its secretary, as follows:

To the Moderator of the "National Council of Congregational Churches."

DEAR SIR:—Will you please lay before the Council the following resolution, passed at a meeting of the "Massachusetts Convention of Congregational Ministers" held in Boston, May 31, 1865?—

"Resolved, That the 'National Council of Congregational Churches' to be held in this city on the 14th of June next, be respectfully requested to use such language in their procedures as a Trinitarian Congregational Council as shall recognize the fact that there are Unitarian and other Congregational churches in this Commonwealth.

Very respectfully, JAMES H. MEANS, *Scribe of the Convention.*

Dorchester, June 12, 1865.

On motion of Rev. Mr. Quint, of Massachusetts, it was referred to a special committee.

Council adjourned to meet at 3, P. M.

FRIDAY, 3, P. M.

Dr. Bacon's report was accepted, and referred to a special committee.

The Committee of Nominations reported the following committees, and their report was accepted and adopted, as follows:

Committee on the State of the Country—Rev. T. M. Post, D. D., Mo.; Hon. Seth May, Maine; Hon. James D. Bell, Vermont; Hon. Milan Harris, New Hampshire; Hon. A. C. Barstow, Rhode Island; Hon. Dudley R. Wheeler, Connecticut; Judge Henry Morris, Massachusetts; Rev. O. E. Daggett, D. D., New York; Rev. J. M. Holmes, New Jersey; Rev. Edward Hawes, Philadelphia; Dea. Abner H. Bryant, Delaware; Rev. Edwin Johnson, Maryland; Rev. J. A. Thome, Ohio; Rev. J. C. Webster, Illinois; Dea. A. Fish, Michigan; Hon. E. D. Holton, Wisconsin; Rev. A. B. Robbins, Iowa; Rev. C. S. Seccomb, Minnesota; Hon. S. C. Pomeroy, Kansas;

Rev. E. M. Lewis, Nebraska; L. P. Fisher, Esq., California; Rev. G. H. Atkinson, Oregon; Rev. W. Crawford, Colorado.

Committee on the Declaration of Faith—Rev. J. O. Fiske, Maine; Prof. D. J. Noyes, D. D., New Hampshire; Rev. N. Gale, D. D., Massachusetts; Rev. J. Eldridge, D. D., Connecticut; Rev. L. Swain, D. D., Rhode Island; Dr. A. G. Bristol, New York; Rev. J. C. Hart, Ohio; Dea. S. S. Barnard, Michigan; Rev. G. S. F. Savage, Illinois.

Committee on the Communication from the Massachusetts Convention of Congregational Ministers—Rev. A. H. Quint, Massachusetts; Rev. W. T. Eustis, Connecticut; Asa Freeman, Esq., New Hampshire.

Committee on the Platform of Church Government—Rev. J. P. Gulliver, Connecticut; Prof. S. Harris, D. D., Maine; Rev. N. Bishop, Vermont; Prof. E. A. Park, D. D., Massachusetts; Rev. J. G. Davis, New Hampshire; Rev. E. F. Burr, Connecticut; Rev. J. Leavitt, D. D., New York; Prof. S. C. Bartlett, D. D., Illinois; Rev. J. Guernsey, Iowa; Rev. C. C. Salter, Minnesota; Judge Lester Taylor, Ohio; Rev. J. S. Hoyt, Maryland; Rev. J. D. Liggett, Kansas.

Committee on Response to Foreign Delegates—Rev. L. Bacon, D. D., Connecticut; Rev. Henry Ward Beecher, New York; Rev. J. M. Sturtevant, D. D., Illinois; Rev. Rufus Anderson, D. D., Massachusetts; Hon. J. B. Walker, D. D., Michigan.

The Committee on the Evangelization of the West and South reported by Mr. Currier, of Missouri, as follows:

EVANGELIZATION IN THE WEST AND SOUTH.

The subject on which this committee is required to report presents itself to their minds under two distinct aspects, each of which will properly and almost necessarily, in a greater or less degree, engage the attention of the National Council.

Foremost meets us the great fact, which has been a sublime characteristic of our whole history as a people, that our population is always spreading itself over vast regions hitherto unoccupied by civilized man, and requiring the unceasing activity of all Christian people to accompany the emigrant to the wilderness with Christian instruction, and make the institutions and influences of the religion of Christ coëxtensive with our physical civilization.

To this fact, at the moment when we are called together to consider the greatest crisis in our nation's history, is added another of a still more solemn and momentous import,—that over one-half of our hitherto peopled territory, Christian institutions, though once existing in a greater or less degree of purity and efficiency, have been corrupted by slavery, and well-nigh obliterated by the ravages of war connected with the slaveholders' rebellion.

Regions of country larger than a great European empire are thus left in moral desolation, imposing on the Christian people of our nation the imperative and most urgent duty of building again in these waste places the institutions of a Christian civilization.

In this view of the home missionary work now devolved upon us, there is nothing denominational. It appeals to the whole American Church, and to every American Christian, simply as such.

But there is another aspect of the subject, which is not without its importance, and which we believe the National Council cannot altogether disregard.

We are as sure that God chose and called the early fathers of New England to

be the founders of this nation as we are that he chose Abraham to be the founder of his ancient people. They were men whom he had trained and qualified for the work to which they were appointed. And it ought not to be assumed without proof, that the peculiar conception of the Church which they brought with them to the shores of New England, and which was the seed from which have sprung all the churches represented in this Council, had no value in the estimation of the Divine Architect of our national edifice. This Council is bound by the most solemn obligations rightly to estimate the value of that unique conception, and to recommend to the churches such a system of home evangelization as shall fully recognize its importance as a universal and permanent element of American society.

During a considerable portion of our history, our home missionary arrangements have been such as apparently to concede that the Congregational idea of the Church was of no especial value,—well enough in New England, where it was already established, but, west of the Hudson for the most part inapplicable and impracticable. If that view was sound and just, then all effort to plant distinctively Congregational churches in the new regions of our country is worse than useless. If Congregationalism has no mission except to add one to the number of religious sects which divide and distract the household of faith, then far better confine itself within the limits of New England, and consign at once all its emigrant population to the care of those centralized Church governments which always stand ready to receive and assimilate them. But if the Congregational conception of the Church is true and precious,—if it is as well fitted to all latitudes and longitudes as to New England and is really an important element of American civilization, and of the brighter and better ages of the promised future,—then these Congregational churches are bound to be true to their fundamental principles. In this system of home evangelization they are bound to put forth their strength not only to accompany our emigrant population with the gospel of Christ, but to plant the Church, after the conception of the Pilgrim Fathers, wherever they make their home on the borders of the wilderness.

We trust the Council will have in view both these aspects of the case, in all the advice it may give to the churches.

In order to present a survey of our home missionary work with as much clearness as possible, we shall divide it into four parts.

First. Those portions of the West and North-west in which numerous churches have been already planted by our missionary efforts, many of which are still dependent, in part, on missionary funds for their support.

Second. Certain districts of the same States in which our missionary efforts have hitherto been attended with little success, and in which few churches are now receiving our aid.

Third. The new States and Territories of the West and North-west, toward which the tide of emigration is now setting, and is likely to flow in the immediate future.

Fourth. The States of the South and South-west which have been the principal theater of the great rebellion.

Of the *first* of these divisions the committee have little to say; not because the work of evangelization in that section of our field is complete, nor because what remains to be done is not vastly important, but only because the condition of other sections of the field is so critical and their claims so urgent. In respect to these more favored parts of our home missionary field, it should not be forgotten that there yet "remaineth much land to be possessed." The prominent centres of influ-

ence are for the most part occupied. The towns and villages along the thoroughfares of travel and traffic are generally supplied with gospel ministrations. But in the wide intervals between the railroads, and remote from the villages, a great majority of the population is beyond the influence of the churches we have planted, and is very inadequately supplied with religious privileges. Unless this rural population is brought more directly under gospel influences, and their children and youth are furnished with better opportunities for Christian education, we have great reason to fear the results which must follow. These wide fields, neglected, will become moral wastes, whose population will have no sympathy with the sentiments and institutions which have been the glory of our land.

To meet the wants of this part of our field, Sabbath schools, prayer meetings, family visitation, and colportage, ought to be sustained by the voluntary efforts of the self-denying men and women of adjacent churches. But, in addition to this instrumentality, we need a class of missionaries who go forth, not to seek eligible settlement in a community that is prepared to welcome and support them, but who, in the spirit of Paul, are willing to build where no man has yet laid a foundation.

There is scarce a county, even in the most favored portion of the North-west, that does not contain waste places which would repay the best religious culture we could bestow upon them.

The *second* division embraces large portions of Southern Illinois and Indiana, and probably, also, important districts in other States, with which the committee are less acquainted.

In these districts, so far as the knowledge of the committee extends, our home missionary efforts in the past have been crowned with little success, and at present, and for several years just past, we are scarcely attempting anything. They are passed by as fields for which, at present, little or nothing can be done. But they are not passed by because there is no need of doing anything for them.

It may be said that *other* denominations have the ground, and therefore for us, as Congregationalists, there is no room.

If other denominations do have the ground, they occupy it most inefficiently and unsatisfactorily. The people are not taught. The Sabbath is not made a day of religious rest and instruction. Ignorance, both of things secular and divine, widely prevails. In all these respects a state of things exists which cannot extensively prevail in our country, without disqualifying us to continue long a free people. The truth of the case is, that the districts in question are not in such a sense pre-occupied by other denominations as to relieve us from the obligation of further effort, until, by a fair experiment, it is proved that there is nothing more which we can do.

If our home missionary effort must be limited to the organization of churches from materials found ready to our hands, and to the aiding of churches so formed till they become self-sustaining, then it is difficult to see what more can be done for these districts than we are now doing. But why must our efforts be circumscribed to such limits? Why should we wait till some Church or community is ready to invite a missionary to labor with them, and to assume a part of the responsibility of his support? Why should we not rather send forth into such districts devoted men, with their support fully guaranteed, to labor where they can find a field, and to preach Christ where they can find hearers,—leaving it to their judgment to bestow their labors where the best results are to be expected, and to organize churches where there is promise of permanence and usefulness? That in this way sinners can be converted to Christ, and churches founded and multiplied which will

prove blessings to generations yet unborn, no believer in the adaptation and power of the gospel is at liberty to doubt.

In this section of which we are speaking, there are certain points of great and growing importance, where the population is already large and is rapidly increasing ; but religious people are few, and religious privileges scarce and meagre. At such points, the committee believe, missionaries should at once be stationed and sustained, till they can gather around them congregations able to support them. Houses of worship should also be provided in such fields, either wholly by the Congregational Union, or partly by them, and partly by such contributions as liberal men on the spot are willing to make.

Enterprises thus commenced should be adequately sustained till they can stand alone. It would perhaps be invidious and unwise to name particular places which should be thus occupied. But the committee are of the opinion that places may be found in these districts where enterprises of this sort have already been delayed years too long. Until such efforts have been made and have failed, it is the judgment of the committee that the conclusion is premature, that nothing can be done for these districts. Till such attempts are made, the few brethren now scattered over these regions, and struggling almost alone against prejudice and abounding wickedness, will not cease to feel and to lament their lack of the earnest and efficient coöperation of the churches in more favored sections of the country.

Our *third* division of the field consists of those new States and Territories toward which the tide of emigration is now setting in great force.

It will be no easy matter for the members of the National Council to bring their minds up to a conception of the vastness and urgent importance of this field of Christian effort.

North of the south line of Kansas extended to the Pacific, and west of the Mississippi, excluding Missouri, there is an area of territory belonging to the United States of one million three hundred thousand square miles. Embraced in this area are the States of Iowa, Minnesota, Kansas, Oregon, Nevada, and a part of California, and the Territories of Nebraska, Dacotah, Colorado, Utah, Washington, Idaho, and Montana. Within these limits are four-tenths of the entire territory of the United States, equal to twenty times the area of New England, twenty-six times that of the State of New York, and one hundred and sixty times that of Massachusetts.

In 1860, the above States and Territories had a population of one million three hundred and eighty-five thousand one hundred and fifty three, which now undoubtedly exceeds two millions. Until 1859, the population was confined mostly to the States on the Mississippi and the Pacific, and those parts of Kansas and Nebraska contiguous to the Missouri River. The whole mountain region, aside from the Mormon settlements in Utah, was uninhabited, and to a great extent unexplored. Since that time many thousands have made houses, either temporary or permanent, in the mountains ; and four new Territories have been organized since 1861 along the mountain ranges. The great Platte Valley, stretching eastwardly from the mountains to the Missouri River, a distance of five or six hundred miles, has become an immense thoroughfare of travel and transportation to the mountain territories and Pacific States. This results, in a great measure, from the discovery of the precious metals, in various localities, over a large extent of country. This first caused the settlement of California, and is now with equal rapidity peopling the fastnesses of the Rocky Mountains. Wherever gold has been found, cities and villages are springing up with marvellous rapidity. There is no longer any doubt as to the

richness and inexhaustibleness of the gold deposits in these regions. And as gold has always proved a mighty motive power, we may infer with certainty, that with increasing facilities for reaching the mining localities, with improved machinery for obtaining the precious metals, and with the aid of the surplus capital of the Eastern States, the tide of emigration will increase in volume from year to year. The vast agricultural regions of Kansas, Nebraska, and Iowa, will find a remunerative market for their productions in this mining region. Thus the one will help the other, and both will develop together.

Such are the elements of growth and progress which this wide region contains within itself; and we cannot doubt it will soon be occupied with a multitudinous population. The foundations of those future States are now being laid, and their character and influence will, to a great extent, be determined by these early beginnings.

Another very material fact, in its bearings on the growth of these new States and Territories, is the construction of the great Union Pacific Railroad. Chartered by Congress, and liberally endowed by the General Government, this road is to connect the Missouri River with the Pacific Ocean, carrying the facilities for travel and commerce through all the vast interior. This work is actually in process of construction at both ends of the line. And such is the influence of railroads in developing the resources of a country, in stimulating enterprises, increasing the value of property, and contributing to the growth of towns and cities, that we doubt not the completion of this road to the mining region will, in a brief period, quadruple its population, while at the same time it will add greatly to the population and wealth of the Missouri and Mississippi Valleys.

Emigration to the mountains tends strongly to concentrate in cities, thus affording greater facilities for preaching the gospel, and rendering delay in sending it more perilous. This population is enterprising and energetic, and ready to aid liberally in the support of the gospel and in building houses of worship. And yet they are exposed to many and peculiar temptations, and without the influence of the gospel they are exceedingly exposed to the worst vices which corrupt society.

Among the inhabitants of these new States and Territories are not a few members of Congregational churches, and many sons and daughters of New England, who love her simple Church polity, and believe it better fitted to develop and elevate man than any other. From the "*Congregational Quarterly*" of January, 1865, we learn that these numerous States and Territories, with their two millions of people, had, one year ago, two hundred and seventy Congregational churches, with an aggregate membership of a little more than ten thousand. They had also one hundred and eighty-two ministers, either supplying these churches, or laboring in new settlements where churches were not yet organized. In the four mountain Territories and the State of Nevada we have, by report, but three churches and an equal number of ministers. Yet the population to-day probably exceeds two hundred thousand, with the certain prospect of a very large increase.

It seems to the committee that this portion of our home missionary field ought to be most seriously considered by all the churches represented in this Council. Here is a call for new zeal and increased efficiency in the prosecution of the home missionary work, in order to carry it forward upon a scale commensurate with the vastness of the field to be cultivated.

The other portion of the home missionary field, which demands our attention, embraces the States that have just been redeemed from slavery, and are thus opened to a pure gospel, and to churches founded on the principles of Congregational freedom.

In the survey of this field, the first feature which arrests our attention is the peculiar condition of the four millions of people now emerging from slavery into manhood, and the light and liberty of the sons of God. Deprived hitherto of all opportunities for education, they now hunger and thirst after learning. Never before did any people manifest such eagerness to acquire the rudiments of education and the knowledge of God's Word. In Virginia, North and South Carolina, and along the banks of the Mississippi, they began early in the war to come within our lines, and were immediately provided with schools and teachers by the American Missionary Association. In the progress of the war, this work has continually grown in magnitude and importance, until, by the overthrow of the rebellion, the whole colored population of the South are soon to be brought within the reach of Christian teachers and missionaries. Never was a missionary field more inviting. The soil is rich and mellow, and all prepared for the "good seed of the kingdom." Blessed are they that shall so cultivate this field as to reap the rich harvest of which it is capable.

How far the way is open for home missionary labors among the white people of the South, the committee is unable to speak with much definiteness, for the want of accurate information. But we rejoice to know that hostile armies no longer overrun those States. The rebellion is crushed; and the way is prepared for a thorough and accurate survey of the moral desolation which slavery and war have left in their track. Let such survey speedily be made, and the result laid before the churches. In the meantime, the following facts, reported from certain portions of the field which have been longer under Federal control, and therefore better known, may be taken as specimens of the whole.

Missouri, in its general condition and history, may be taken as representing, in the main, the region of country under consideration, and is, in position, territory, and population, no inconsiderable part of it. In 1860 it had the largest white population of any of the slave States, and is in territory larger than the whole of New England, and much richer in natural resources. But from its earliest settlement slavery has been there, paralyzing its energies, depressing its industry, corrupting its politics, perverting its theology, and poisoning the whole surrounding atmosphere. From this blighting curse the State is now delivered by a war undertaken in the interest of slavery, and having for its object its perpetuation, and lasting domination over a continent.

While emancipation in Missouri is a consequence of the war, it is a consequence wrought out through conviction, — a radical change in the opinions and feelings of the people. It is not the result of military coercion operating upon the elections. It rests on the deliberate choice of the people, ascertained through the ballot box, and that, too, by a most decisive and significant majority. "An ocean of changed thought and feeling" has rolled over the State in these last four years. And what has happened in Missouri in this respect, we believe will be found, to a considerable extent, to be true in the other slave States.

Missouri came into the Union in a convulsive struggle that shook the nation. New England protested; but her protest was unavailing, and for the time slavery triumphed. This was forty-five years ago. On the eleventh day of January last, she was born again, amid the rejoicings and congratulations of millions of freemen from the Atlantic to the Pacific.

In January, 1852, there was not a Congregational Church in this State. Nine years later, at the outbreak of the slaveholders' rebellion, there were two, and the only two in the slave States, — one at St. Louis, and one at Hannibal, both situated

on the eastern boundary line of the State, and together containing scarcely more than three hundred members. At this date ten are reported, and the door is wide open for the planting of as many more as Christian zeal and enterprise may elect. Old temples and altars have been thrown down. The priests of slavery, with their followers, are scattered and gone, or are fast going. The society of Missouri is no longer suited to their tastes. They prefer a hiding-place anywhere else to the scene of their former pride, where all is now so changed, and where the friends of the Union and the enemies of slavery are in the popular ascendant.

What has been said indicates, in general, the state of things in Missouri. To a great extent, except in a few counties, it is, in respect to religious organizations, a mighty waste. We give an example or two, by way of illustration:—Jefferson City, the capital of the State, is situated on the south bank of the Missouri River, one hundred and twenty-five miles west of St. Louis, with which it is connected by railway. It has a population of about four thousand. In 1861 it had four churches, representing as many different denominations, viz., Presbyterian (O. S.), Baptist, Episcopal, and Methodist (South). All these churches are now, or were as late as March last, closed. No services have been held in the Presbyterian Church for four years, and only occasionally, if at all, in the three others during the same period. A Methodist Church (North) has in the mean time been organized, and a small house of worship erected, of dimensions to accommodate, perhaps, a hundred and fifty persons. This is the only Protestant house of worship now in use in the capital of the State of Missouri, although it has been constantly within the Federal lines, and in daily connection with St. Louis.

If such a state of things exist in the protected capital, it is not to be imagined that religious institutions are in a more satisfactory condition where bushwhackers and guerillas have roamed at large.

In a growing town of some two thousand inhabitants, on the Pacific Railroad, West of Jefferson City, no Church organization or house of worship exists. An agent of the American Missionary Association visited it last summer, and was much encouraged by the friendly temper of the people, and their readiness to hear. His chief difficulty during his short stay was to find a room large enough to accommodate those who wished to attend upon his services.

It is believed that these are only specimens tending to give a true idea of the condition of a large part of the State. And, as far as the committee can judge from the information in their possession, they believe a very similar state of things exists in all the States, which, at the outbreak of the rebellion, were under the controlling influence of slavery. Religious organizations existing previous to the rebellion are overturned. The Church, in its various denominations, was as thoroughly pervaded and corrupted by slavery as the State, and as completely involved in the rebellion, and consequently has been equally dissolved and destroyed by the overthrow of slavery and the rebellion. And, if the work of political reconstruction is to tax the mind and heart of the nation to the utmost, the reconstruction of religious society in the South is a work no less difficult and momentous. If the restoration of government in the South on the basis of universal freedom is the trial question of our political institutions, the restoration of religious society on the basis of the gospel of Christ is no less the trial question of our Protestant Christianity.

No graver question at present demands the attention of the churches which we represent, than the inquiry, "What part in this mighty work belongs to those men and those churches which adhere to that conception of the Church, which found its

way to this continent in the cabin of the *May-flower*?" The committee certainly is not prepared fully to answer this question. But to say that in all this Congregationalism is to have no share seems to us like saying that the principles of that polity are not worthy of what our Pilgrim Fathers suffered for them, nor of the tenacity with which we hold them. If we have a conception of the Church, which must be laid aside before we can enter upon the greatest Christian enterprise of the nineteenth century, the sooner we discard it everywhere the better, that we may take up some other polity which is capable of universal application.

In reconstructing religious society at the South, it seems to the committee as most obviously important to adopt a policy analogous to that pursued in military affairs. There are many cities and large towns which are as truly strategic points in our moral as in our carnal warfare. No time should be lost in taking possession of them in the name of our Great Captain, and in erecting in them fortresses of evangelical truth furnished with all the munitions of spiritual warfare. Persons who, in connection with the army, have had opportunity to study the South, testify on this point with great unanimity and earnestness.

Commencing at Cairo, Illinois, every considerable town on the Mississippi and its tributaries, quite down to the Gulf, should receive early and earnest attention.

At Memphis, an organization has already been effected under favorable auspices, and a self-sustaining Church established.

In New Orleans, a handful of men, noble and true, are already soliciting our coöperation. Congregational polity was once at home in Charleston, and in Savannah, and other parts of Georgia. Is it not our duty to make haste to rebuild what slavery has corrupted and destroyed?

In Wilmington, Norfolk, Richmond, Baltimore, and Washington, and doubtless in many less prominent cities of the Atlantic States of the South, we may soon expect openings for the introduction of a pure gospel, and the establishment of permanent religious institutions by our instrumentalities for home evangelization. In the prosecution of this great work, why should we not imitate the example of the apostolic age? The apostles of Christ were appointed to plant the Christian Church, not for the Roman Empire, but for the world; not for one age, but for all time. They began, indeed, at Jerusalem; but, as soon as they began to go abroad from that center, they hastened to the centers of that influence which controlled the world,—the cities that lay around the Mediterranean Sea. In them they preached the gospel and planted churches; and from Ephesus and Philippi and Thessalonica and Corinth and Rome, the gospel spread into the surrounding populations.

The Valley of the Mississippi is the Mediterranean region of this continent, and in the great centers of influence in this valley our work must begin. These strategic points must be speedily garrisoned for Christ; and it must be done by hands that are clear of all participation in the great rebellion.

To no portion of the Christian people of the United States does the call to engage in this great religious enterprise come more imperatively than to the churches represented in this Council. In this connection, the committee deem it proper to call attention to the following passage from Bancroft's *History of the United States*, volume i., pp. 467-8: "I have dwelt the longer on the character of the early Puritans of New England," says the historian, "for they are the parents of one-third of the white population of the United States. In the first ten or twelve years,—and there was never afterwards any considerable increase from England,—we have seen that there came over twenty-one thousand two hundred persons, or four thousand families. Their descendants are now (1834) not far

from four millions. Each family has multiplied, on the average, to one thousand souls. To New York and Ohio, where they constitute one-half of the population, they have carried the Puritan system of free schools; and their example is spreading it through the civilized world."

If this calculation be brought down to the present time, it will be found that the descendants of the early Puritans of New England now number about ten millions, and that they have not only carried the Puritan system of free schools to New York and Ohio, but that they have carried these, and all the ideas and institutions of a society founded on the doctrine of the equal rights of man, beyond the Great Lakes, beyond the Mississippi and the Missouri, to the banks of the Columbia and the shores of the Pacific. It is patent to every observant eye, that that great current of opinion which made the lamented Lincoln President of the United States, and overturned the iniquitous system of slavery, and with it the whole structure of Southern society, followed everywhere along the ramifications of this stream of New England emigration. It is no wonder that the rebels and their Northern allies proposed to leave New England out in the cold. New England ideas were found utterly incompatible with the continued existence of slavery.

What then so fit as that, in reconstructing society at the South on the basis of freedom and Christianity, large room should be given to the spirit, the principles, and the modes of organization, of these Puritan Fathers? It is not the business of the committee to urge this matter. But we religiously believe and honestly affirm, that, if our Puritan Fathers had brought to New England a centralized Church government, they never could have exerted their mighty and benignant influence on the destinies of their country and the world. And we can assign no reason why their ideas are not just as precious and just as potent in restoring society at the South as they were in constructing it in New England. Bible principles never grow old, and their value and their adaptation undergo no change.

The committee cannot refrain from expressing their full conviction, that, in this work of religious reconstruction, an indispensable condition of success is our hearty recognition of our equal brotherhood with the colored man, and our earnest endeavor to raise him to the full enjoyment of all the privileges of the gospel. God has overturned society in the South for the crime of trampling on the rights of the negro; and let no one think to restore it, without fully recognizing his equal rights with the white man to citizenship, both under our government and in the kingdom of God.

He who is no respecter of persons will surely frown on all such attempts, however cunningly conceived and zealously prosecuted.

Such, then, is the vast work to which the providence of God calls the churches and people represented in this Council. And what shall we say of the machinery needed to accomplish it? On this point we have but little to suggest. We see no necessity for any new organization. The American Home Missionary Society and the American Missionary Association, those noble institutions through which we have been accustomed to act in the work of home evangelization, seem in the good providence of God to be raised up especially for this very time. They have a prestige, an experience, and an adaptation, that commend them to universal confidence.

The American Home Missionary Society, formerly the organ of another denomination as well as of our own, without its own seeking or ours, has been released from any obligation which would have restrained its action in promoting the Church polity of our Puritan Fathers. In the progress of events, the way seems now prepared for the universal acceptance of the anti-slavery principles which the American

Missionary Association has always maintained. Both societies have therefore an open field, and both enjoy largely the confidence and sympathy of the churches.

Nor do we find any difficulty in recognizing the respective spheres of these two societies. For while no separation is or can be made by a geographical line, and still less by any invidious distinction of color, we yet discover in the past labors of the American Missionary Association, among the colored people of America, the West India Islands, and Africa, and in the ready facility with which it has adapted itself to the peculiar condition of this people at the South, an instrumentality providentially prepared for their evangelization. We therefore commend to the churches this association for the work at the South, with special reference to the Freedmen.

The American Home Missionary Society, on the contrary, is limited by its Constitution to one specific work of aiding destitute communities and feeble churches to sustain the preaching of the gospel. For this distinctive work it will find comparatively little preparation among the Freedmen; but its glorious history, endearing it to the affections of all the churches, points it out still as the chosen instrumentality for its specific home missionary work in all parts of our country, — in the South, as far as the door may be opened, as well as in the North and Great West.

With these limitations of special adaptation and constitutional provision, each organization has a distinct work; and the field is so large, and the relation of the two societies so friendly, that each can expend its utmost energies without rivalry and collision.

In this connection we recognize the important mission of the Congregational Union, but forbear discussion of it here, since its claims are to be submitted outside of this report.

It is not, then, new machinery which we want, but to give greatly increased efficiency to the machinery which we have, by supplying a vastly greater moving power. The great question before this body is, How can this be done? It is perfectly obvious that our missionary societies cannot carry out the policy recommended in this report, without a large increase of their resources. They will need a yearly income of not less than half a million of dollars. Our resources for Church building, and all the other auxiliary instrumentalities, will need also to be proportionably increased.

How can such an increase be obtained? That is the question of this occasion. One thing the committee will suggest in answer to this inquiry. We must determine in good solemn earnest to do the work whereunto God has called us. No man who has borne a part in the work of evangelization in any of our new States and Territories within the last ten or fifteen years can have failed to see, and with sickness of heart to feel, that the American churches, after all, are not half in earnest in this work. In times of prevailing worldly prosperity, men of the noblest endowments of mind and heart, who have given themselves to this sacred cause in the true spirit of self-sacrifice, have found themselves left, like soldiers in the field, without arms, without ammunition, and without rations. If this state of things is to continue, the hope of accomplishing the glorious work which now invites our efforts will prove utterly fallacious and delusive. The spirit of Christian self-sacrifice must not be confined to a few missionaries, teachers, and colporters, while the thousands of our Israel dwell in their ceiled houses, and suffer the house of God to lie waste. If we enter on this enterprise with some such all-pervading earnestness as that with which we undertook the work of subduing the great rebellion, there will be no difficulty in obtaining the needful resources. It will be as it has been in the war. When men are needed, they can be had; and when money is wanted, it will be poured out like water.

In closing this Report, the committee present the following summary of the results to which they have come.

1. In addition to the work to which our Home Missionary Societies have, for the most part, confined their labors,—that of planting and fostering churches where materials are found ready to their hand for forming them,—there is an imperative necessity that able and devoted men should be sent to labor for Christ where no churches exist and no materials are ready for their formation. At whatever cost of men and money, the great centers of influence should at once be occupied by men divinely endowed for such a work; and their support should be drawn from missionary funds, till their congregations are able to sustain them.

2. That the time for efficient action is emphatically the present. In the West and North-west, our emigration is spreading itself over a field vaster than ever before; and immediate and most efficient action is necessary to overtake and keep pace with this ever-swelling tide of population, in founding the institutions of Christianity, learning, and freedom. In all the late domain of slavery, society is dissolved, ecclesiastical organizations are broken up or paralyzed. By their sanction of human chattelism, and their complicity with the rebellion, the churches have become utterly demoralized, and are like salt that has lost its savor. Church edifices and school-houses are abandoned, and in wide districts the institutions of education and religion have no practical existence. In all these regions, now or never is the time to arise, and build the temple of the Lord. If we neglect to occupy this inviting field of labor to which God now calls us, he may, we trust he will, raise up others who will cultivate and possess it for him. But for us it will be an opportunity forever lost, a harvest season never to return.

3. We cannot perform our part in this work without a vast increase in earnestness, zeal, and self-denial in our churches. Without this, it will be impossible to command either the men or the money for the work. The resources and the strong young men of any community will always be where its heart is. If the heart of the Church is in the world, her sons and her wealth will be there also; and she will be as powerless in promoting the cause of Christ, at home or abroad, as Samson was to meet the Philistines when his locks were shorn.

Three questions the committee must leave unanswered, pressing, we trust, on the hearts of the National Council.

1. How can the requisite spirit of earnestness and self-consecration be imparted to the churches?

2. How can our young men be induced, by thousands, to consecrate their lives to this holy cause?

3. How can we raise the requisite pecuniary resources for a religious enterprise so vast, and so imperatively demanding immediate action?

The American Church is in much the same relation to this great crisis that our Government was to the rebellion at its outbreak. From whence will the Lord send deliverance?

WARREN CURRIER,	} Committee.
JULIAN M. STURTEVANT,	
REUBEN GAYLORD,	
THOMAS E. BLISS,	
FLAVEL BASCOM,	

This report was accepted, and referred to a special committee. Council adjourned with the Doxology.

FOURTH DAY; SATURDAY, JUNE 17, 9 A. M.

The Council was opened with prayer by the first Assistant Moderator, Hon. C. G. Hammond of Illinois.

The minutes of yesterday's sessions were read and approved.

The Committee on Business reported the following resolutions; viz.,

Resolved, That, for the correction and certification of the list of delegates to this Council, the roll shall be called by the scribe after the reading of the minutes on Monday morning, and members who do not answer to their names, or whose presence during the session is not attested by delegates, shall be stricken from the list.

Resolved, That, in making up the roll of members of this Council, the Committee on Credentials be requested and instructed to record the churches which they severally represent, and the residence of the delegates, both ministers and laymen; and that the Committee on Credentials be directed, when recording the names of members, to insert their Christian name in full.

The first resolution was amended so as to require the roll to be called at 12 o'clock at noon to-day, and that all not answering, or answered for, to-day, have an opportunity to answer the roll-call on Monday at 12 M., before being stricken from the list, and was so adopted.

The second resolution was laid upon the table.

On motion of Dr. Beecher, of Illinois, it was

Voted, That a committee be appointed from each State and Territory here represented to report in full the names of the pastors and delegates of such States and Territories present in the Council, and also the names of the associated churches from which they come.

The Business Committee reported the following resolution, which was adopted; viz., The Committee on "the work of Evangelization in the West and South, and in Foreign Lands," having omitted, through inadvertance, to report on the last-named topic,

Resolved, That a committee be appointed to report on the work of Evangelization in Foreign Lands.

The duty of facilitating the supply of pulpits in this city and vicinity by the services of members of this Council, to-morrow, was assigned to the Committee on Devotional Exercises.

The Committee on Credentials reported the following order; viz.,

That when a delegate has appeared and taken his seat in this Council, but vacates it before the close of its sessions, his alternate may occupy his place. This order was laid on the table.

The Chairman of the Committee of Arrangements notified the Council that Thursday next had been definitely fixed upon as the day on which the Council is invited to visit Plymouth Rock; and that the price of tickets to friends of the Council desiring to accompany them had been fixed at \$2.00, including a ticket to the collation.

The Committee on the subject of Ministerial Support reported by their chairman, Prof. Shepard, of Maine, as follows:

MINISTERIAL SUPPORT.

The Committee appointed to present to the Council the topic of Ministerial Support hereby report.

We find the most concise and comprehensive axiom on this subject, — uttered by

the Lord in connection with the sending-forth of the seventy disciples, — “The laborer is worthy of his hire.” The laborer here pronounced upon is the servant of Christ, the minister and messenger of his gospel, the bearer of spiritual blessings to the lost race of man.

We have here a class of men set apart to a service deemed of vital importance to the welfare of the world; a class extending down the centuries; their permanence affirming their indispensableness. They are appointed and commissioned of God; consecrated to a single and peculiar service. That they may the most largely compass the benefits of this, they are set apart from the ordinary and gainful pursuits of life; all their capabilities held to and absorbed in a ministry of beneficence, — not to get good, but confer good.

We find the *order* and the principle in the opening of the Mosaic dispensation. First, The *separation* and *consecration* of the sons of Levi: “Behold, I have taken your brethren, the Levites, from among the children of Israel; to you they are given as a gift from the Lord.” Secondly, The *obligation* on the part of the people to them. “Wherefore forsake not the Levite as long as thou livest upon the earth.” Under the old and the new dispensation, the principle of service and support is the same, — a principle of support meant to conduce to the highest measure of service, and service the most effective in quality.

The *principle* of support to those who preach the gospel, the *obligation* to support those who consent to be separated to this service, we find put by the Apostle Paul in a peculiarly terse and satisfactory way, as is the manner of that apostle to put things — in a sort of closing-up fashion, as though the brief word he used held within itself the finality of all argument. He says, linking his conclusion with the arrangement divinely made ages before, “Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” So far as *authority* can settle this principle, the arranging and commanding of the Supreme Lord settle the principle, that preachers derive their living from the people whom they serve.

There are *good reasons*, statements which come to the people with the *authority* of reason, why what the Saviour so explicitly enjoins should be done; viz., the laborer in this field have his hire; that the preacher of this gospel be furnished a living in it.

The first is, he is a *laborer*; what he does is labor. An apostle pronounces it a good work. Every undertaker of it, who with a soul of zeal aims at any tolerable fidelity in it, is satisfied of one thing, that it is *work*; work various, multiform, ever-crowding, never finished; reaching to the inmost sensibilities of life; drawing off its most ethereal quality, its finest capital. No man could bear the strain and intensity of this toil, only as he felt and was allowed to say, It is a *good* work.

2. It is a work which, to get ready to do, fit, qualified to do, takes years of laborious preparation, and expenditure in the preliminary, *exceeded* in no other human function, equalled by very few. It is a work which cannot be worthily done unless done by a class prepared by the discipline of study and grace; to them committed; themselves consecrated to it, and made responsible for it; their *life's* work, and all the work of life they are allowed to do.

3. It is a work most vital in its bearing upon all human interests. Society could hardly subsist without it. It has an essentially modifying influence upon all branches of industry; makes even the fields more prolific, the houses more tasteful and comfortable. It elevates and makes purer the whole course of morals; holds in check the wasteful propensities; inclines toward harmony the conflicting passions; advances the character in all worthy attributes; greatly quickens and strengthens the intellect; lifts the heart to the divine and heavenly; nullifies, or turns into positive benefit, the most formidable powers of evil.

It is admitted, because *demonstrated*, that the work of the minister adds largely to a people's worldly prosperity, to their literal enrichment; brings a gain in character, in happiness, in possession, in items of benefit innumerable, beyond the count of gold.

This is admitted, confessed to, by Christian people, that the support of these workers is a just due, enjoined by the Lord, earned by hard, exhausting, and invaluable service; yet their hire is kept back in part; as a general thing, they are not at all adequately paid; the average of pay is decidedly below a proper standard of compensation. This I may safely assume; no Christian mind will question it. There is no time to array facts in confirmation of this. They abound; are everywhere: they are humiliating; are positively disgraceful to our Christianity.

In some instances, this inadequate support arises from the *inability* of the people to do more. These discharge themselves from blame by doing what they can; *all* that they can. In other instances, and these probably the more common, the inadequate compensation for service grows out of *a prevalent low estimate of the value of the service*. It is service in the department of religion, which, as many conceive, if not wholly without cost, is proximately so. And men of this way of judging justify themselves in crowding all estimates in the direction of a cipher. The very economical argument is — The Master opened by giving himself. And then his salvation is put without price. And the men sent to dispense it are supposed to be above all self-seeking; bound to be mortified in all their desires; the whole living they aspire to is simply a partial deliverance from starvation. There is here furnished to the people a promising field for cheapening; and the minister's work is sometimes cheapened with a vengeance. If it were some other branch of service; stood in some likely or prolific connection with increase; had to do with hoarding money, rather than garnering souls; the standard of compensation and expenditure would be set higher at once; a larger price proffered and paid; because greater *value* is assigned to the service.

All the causes of depressed pay we cannot run over or even hint. *This low appreciation of the things of God* may be clearly set down as prominent among them. That there is ever downright *fraud*, the hire of *these laborers* kept back of fraud, we like not to think; we recoil from making so grave a charge: yet the eye that sees through all *may* see even this. We choose the rather to assume that the people do not consider; and that they will do better when they perceive the obligation in its true light, — will be disposed to do what is equable and just, when they see what that is.

And what is it? What is the just measure of a minister's compensation or support?

This is a quantity we can state in no fixed formula of figures. It is a variable quantity; changes with times, circumstances, places. It is not pay for his work, as men in other callings are paid. It is not of course the highest pay his measure of talent is capable of commanding, — not the most liberal pay he may win by consenting to be the tool of competing churches, and swayed by their bids on his coveted gifts. He degrades the office, shows himself not worthy of the office, if he consents to forsake a place where God has put him; where he is largely useful; where generous hearts surround him, are ready to give him, actually *do* give him, all he needs; and attempts the perilous grade that promises to take him higher in the scale of emolument or notability.

We can fix the just measure of a minister's support only by the statement of a principle. It is that measure of support which conduces to the highest effectiveness in his work. *That* is an *average* quantity, a *medium* quantity. The flush of gain, the excitement of rolling up property, can only be damaging to him. The harassments of poverty will necessarily cramp and deaden the life of all noble endeavor. What meets the case is an easy competence; that he have what he needs to make him comfortable; to set him free from corroding anxiety; to give him a tone of assurance favorable to vigorous work; a

sense of manly independence; a deliverance from a feeling of meanness; from a subjected and cringing spirit, as one afraid to affirm and press obligation. We strike a conception of the quantity as that which puts him in the best condition for his work. On the one hand, it is that which does not, by largeness of emolument or any item of worldly attraction, draw by unworthy motives aspirants into this field; and does not on the other hand, by rigor of place or unjust severities of treatment, repel from the office those who ought to enter it, and in this way deplete the ranks of competent Christian laborers.

This, then, the measure of support in the place or office; that it is a position in which those who enter it are assisted, enabled by the compensation rendered, to live on a scale which shall be a full average, if not a little above the average, of the community they serve; a position, therefore, in which they can assuredly live and be largely useful.

The reasons, in addition to those already given, for furnishing this measure of support, press on *interest, conscience, sensibility*. They so throng, that we can do little more than make a naked statement of them. The minister, then, should be thus equably supported.

1. That he *may be enabled to give himself wholly to his work*. This work is sufficient to tax all his powers and absorb all his time. Few men, for any reason, even for the necessities of a living, can go outside of it without detriment. Paul did; but he is the grand exception and anomaly of the ages. The man who truly desires this work, so desires it that he will lay down all other work for this alone, will choose to make this his sole work; and the savor of his example and the measure of his usefulness will turn almost entirely upon the singleness of his consecration to it.

2. That he may keep himself *in the best condition for his work*; which means that he be not tempted to over-work by a necessity laid upon him to do other things; which also means, that he be able to command the reasonable means of recuperation by diversion, travel, rest.

3. That he may *furnish himself with the indispensable helps to his work*; that it be put in his power to purchase the books and otherwise, the materials of thought, argument, exposition; whatever will feed and replenish his own mind, bring to it strength and opulence, and make it a storehouse of varied and exhaustless supply to the minds of the people. If the people but understood how solid and good books put into the hands of their minister find their terminus in themselves, they would load his arms and shelves with them, or give him the means to do it.

4. That he *may be respectable, and appear respectable*. In house, in furniture, in the dress and culture of his children, he must come up to a certain standard, or he drops in the public estimation and influence. If his bearing is mean, his words will be despised.

5. That he *may be honest*. To a just measure, he must be paid, that he may pay; may stand in that pecuniary supremacy Paul commends in the words, "Owe no man anything." The minister should have the power of standing on this high vantage-ground, that there may be nothing between him and the hearts and the consciences of his people; that he may enforce by word and deed all the claims of integrity, and lead the people to "love one another."

6. That he *may be liberal*; take the lead; be an example in Christian giving. One of his hardest functions everywhere will be to train his flock worthily to the grace of giving. No argument or eloquence of speech alone will do it, so terribly and deeply knotted and intrenched, even in *Christian* hearts often, is the lust of getting and laying up. He must lead the way, like that old hero of a weaponless fight, Gideon; he must be in a condition to say to the people when they come together to deal blows against this master lust, so loth to die,—with Gideon to say, "Look on me, and do likewise." No one thing is so important to a minister's efficacy in this respect as that he be in a condition that will enable him thus to be an *example of giving* to the people.

7. That *he may have some prudent forecast and providing* for the loved ones he will be called to leave. Some may think faith will dispense with this; yet humanity demands this, that he leave something for the helpless behind.

8. *That the favor of the Master may be conciliated toward* his churches. Just and liberal in their treatment of the servants he sends to them, the like the style and measure of his dispensation to them. If it is a course of withholding on the part of any of the churches; a niggardly policy; depressing and grinding down the promulgers of this free and most generous gospel, making them compulsory patterns of self-denial, and fleshly mortification; then probably receive they, in the like, from the Divine source. It proves a ministry of leanness to them, on the principle that their reaping is according to their sowing. We have here doubtless the explanation of numberless parched and arid fields. It is a grand law of God's treatment — With the merciful he will show himself merciful, with the froward he will show himself froward. And, we may add, with the stingy he will show himself stingy.

9. There is another reason for yielding an equable support, according as we have defined it; viz., if it *be not done*, ministers *will not be* to be supported. It is possible that there be a treatment of them that shall not only diminish, but threaten to run the class out.

Christian men, appointed to do God's service, will stand forth ready to bear cheerfully any severity of lot God may appoint for them. But the stint and the mean withholding of *men*, they will not so degrade themselves as to put up with that; but with a self-respecting independence will they be tempted to say to these men too niggardly to pay in support of God's free gospel of saving, in the words of Paul, "Thy money perish with thee." Any hardship *God* ordains in the fulfilment of his commission, let the servant of this gospel rejoice and glory to bear. Let no servant shun the service because of the hardship. Be this ever and supremely the motive which draws into this field the highest and noblest talent, — *the privilege to serve Christ* in the ministry of his gospel, though in the want of all things.

When the naked work or office ceases to have the power to draw the men, then it is a function, an office, which can no longer find men; the absence of them being proof that the race of *fit men* no longer exists.

The above constitute what one rightly calls the economic reason why the Church should worthily support its ministry.

There is another and higher we have previously touched, which is the moral reason — that which shows it to be eternally right that the preacher of the gospel be compensated for his service. It is the reason the Lord gives, "The laborer is worthy of his hire;" a statement of principle which makes it infinitely just that he be paid for the value of services rendered — services which are literally invaluable, lying beyond the power of money to measure.

We come to another department of the topic; viz.,

The mode of payment. This is of importance as well as the measure. It is a satisfaction to the minister, after he has wrought and deserved and earned, to receive what he needs in equity, as matter of just due. He knows, and the people also, that it is matter of just debt. He feels a more manly sentiment when it comes regularly, punctually, cheerfully, as what is due him. If it is looked upon, in any sense, as charity; if his support is made by contract, inadequate through avarice, when the people are abundantly able to make it a sufficiency, and then they supplement, piece out the stipend, for *this reason* deficient, by donations in visits and otherwise; though in the end he may receive as much, yet the *mode* is somewhat degrading to him, — degrading that he has to take as a gift what is so ascendantly his due. If the people choose to make gifts to their ministers, over and above a just compensation for service, it is all amiable; honorable to both parties. If

they put to him as a *present* what they owe to him as a *debt*, it is not honorable to either of the parties. These sunny-side chapters, found weekly in our religious papers, *if established* as the people's mode in part of paying their minister, then brood they over the future of our Zion in most ominous shape. They are admissible only as setting the pastor by an emergency, which comes by a *temporary* rise of prices.

We lay down this as indispensable in the arrangement of the minister's support; viz., that *there be a legally constituted corporate body responsible for his support*. Then, if *individuals* fail, this body stands as good; held according to the contract. We deprecate the practice of bringing the minister at the beginning, and annually ever after, to the test of a subscription-paper, the figures of which, in the putting-down, are the votes for his call or his continuance. The failure to cancel any of these subscriptions, in some cases, is set to the minister's account; made deductions from his stipulated pay.

We like the theory, and are clear in commending it where circumstances favor, — *the theory of no individual property* in the house of God. All contributions to build it are gifts to the Church for this purpose; the house held by the Church for God and his worship, and the minister's support provided for by the rentals of the place. This comes as near to a free Church as is feasible or desirable. It is desirable, and important as a means of spiritual benefit from the service, that all responsible members of the body be instructed, encouraged, and expected to bear *some part, help in some form*, of payment — the body to meet the expenses of sustaining the worship and ordinances of God.

It is a principle most will admit, that the *primal obligation to support the minister* lies with the Church he serves, in such form as they may choose; each Church, as a general thing, held solely responsible for its own minister. While this is valid and true, it is also true that the able churches are *bound to help support* the weak — the ministers of the weak churches. Here lies the argument and appeal for home missions.

Another point, which may not be passed in this discussion, is *the minister's function and responsibility in the matter of his own support*. It being a contract between him and the people, of course there is a side for him to fulfil.

The main consideration here is that he do his work to the extent of his ability — all he has consecrated to the service of God in promoting the highest interests of his people. His right to a support as a minister depends upon the fact that he is a minister *only*.

As another item of duty resting upon him, let him *keep young and fresh*, that he may do the work a long time; keep young by continuing to grow intellectually as well as spiritually, even up to length of years. For every man has a claim to be held as young so long as he keeps growing. Fresh and full of fire, let him make the people forget that he is an old man, even when he is beginning to be one. Let the people also bear with the offence which their minister cannot wholly avoid taking on; viz., some of the outer signs of age. There is a wrong done to some of the best and most useful men of the pulpit, by a judgment or demand which cuts short, many years, their term of service, and takes away their breath — men in the acme of their strength and their usefulness but for the inevitable signs just alluded to. Moses at eighty said, "I cannot speak, for I am a child." The people now sometimes reverse his plea against speaking, and hurl it into the face of the veteran — you cannot speak — *not fit to speak* because you are growing *old*. "Milk for babes," says Paul in substance. The people say now, Babes to dispense the milk. There is coming to be almost an insane demand for *young* ministers; nearer to boys, the better. Still there is another and a conflicting taste abroad, which demands that they pause a while at Jericho. For we have come to a time when a man's hair is an essential part of him.

Another item in the minister's responsibility in his own support is that he be a man and his wife a woman of *stable and frugal ideas* as to *what constitutes* a living. While

they should not be subjected to live meanly, they should be willing to live moderately ; in that medium condition which doubtless is the most conducive to comfort, respectability, and usefulness. It is the case with some ministers, that they are not supported because they are not supportable ; good ministers in most regards, only they have not the faculty to come down to a minister's stipend of living. They are given to fancies and fashions which overleap all the regular estimates of the people. It is important that the minister regulate and adjust his expenditures to a tolerably fixed scale, in order that the people may know right along the probable limit of their responsibility in this regard.

There is still another department of the minister's function in his own support. It is *incumbent on him to educate his people to integrity* and benevolence ; make them honest and benevolent. The first done, they will pay as they agree. The second done, they will agree to furnish him a reasonable amount.

The minister, to do this part of his work thoroughly, must be on his guard against the prevalent fallacy, that converting men, making them Christians, *of course* makes them honest and benevolent. Frequent and painful facts shows that it does not *of course*. Christians we must believe we have, and, notwithstanding the grace of God, not strictly, purely, honest ; certainly not free to give and do for the cause of God and the saving of men.

Let the minister put in clearly and *specifically* truth, precept, instruction, for the grace of God to vivify. And let him persist to do this, and be still more faithful and specific, till the conscience is brought up to a point of enlightenment and measure of fidelity, where, so far as his flock is concerned, not only himself, but all other men, will be paid what is due to them, if to pay is possible.

Doctrine, duty also, line upon line, on the other *cardinal virtue*, benevolence ; the disposition to disburse freely for all good objects. To the doctrine, the instruction, precept, which here too must lead, let practice be made to follow closely and perpetually. Nothing like giving to make people love giving.

There is a hurtful fallacy here to be guarded against ; that giving depletes the resources, and so reduces the ability of a Christian man or body. The minister in a circle of small means, in a parish of limited strength, is liable to reason directly wrong ; viz., thus : If I am to be supported, I must be on the watch, and use my influence to keep the money mainly at home. He does so, and he takes the high road to starvation. And he deserves to.

Let him change his policy, and throw wide open his heart ; take into it the whole world, and make it his glad rule to help, personally and through his people, all good objects ; thus lead his people in acts of giving, till they attain to a hearty love of giving, that minister's support has a basis equal to the strength of two Gibralters ; one the integrity of his people, the other the benevolence of the people.

GEORGE SHEPARD,	}	<i>Committee.</i>
CHARLES G. HAMMOND,		
W. A. BUCKINGHAM,		
SAMUEL HOLMES,		
DOUGLAS PUTNAM,		

This report was accepted, and reference ordered to a special committee.

On motion of the chairman of the Committee of Nominations, the following persons were added to the committee to whom had been referred the report of the Committee on a Declaration of Faith : viz., Prof. Harris, of Maine ; Prof. Park, of Massachusetts ; Prof. Lawrence, of Connecticut ; Prof. Porter, of Connecticut ; Prof. Haven, of Illinois ; Prof. Fairchild, of Ohio.

A half-hour was spent in devotional exercises.

The Committee on Nomination presented the following lists of committees, which were approved by the Council; viz.,

Committee to whom was referred the Report on Evangelization at the West and South—Rev. S. W. S. Dutton, D. D., Connecticut; Hon. Samuel Williston, Massachusetts; Rev. B. P. Stone, D. D., New Hampshire; Rev. L. H. Parker, Illinois; Rev. D. Cleary, Wisconsin; Hon. F. O. Parish, Ohio; Rev. J. Guernsey, Iowa; Rev. W. Crawford, Colorado; Jacob Bacon, Esq., California; Rev. George H. Atkinson, Oregon.

Committee to make out the Roll of this Council—Rev. E. Beecher, D. D., Illinois; Dea. E. F. Duren, Maine; Rev. J. K. Young, D. D., New Hampshire; Rev. E. H. Byington, Vermont; Rev. J. W. Harding, Massachusetts; Rev. W. Barrows, Massachusetts; Rev. R. C. Learned, Connecticut; Rowland Hazard, Esq., Rhode Island; Rev. L. Smith Hobart, New York; Rev. Edwin Hawes, Pennsylvania; Rev. Edwin Johnson, Maryland; Rev. S. Kelsey, Delaware; Rev. A. S. Kedzie, Michigan; Rev. S. H. Emery, Illinois; Rev. J. W. Healey, Wisconsin; Rev. J. A. Reed, Iowa; Rev. Richard Hall, Minnesota; Rev. J. L. Jenkins, Indiana; Rev. J. M. Sturtevant, Jr., Missouri; Rev. L. Bodwell, Kansas; Rev. Reuben Gaylord, Nebraska; Rev. W. Crawford, Colorado; Rev. Kinsley Twining, California; Rev. J. M. Holmes, New Jersey; Rev. George Darling, Ohio.

On the Relation of Congregationalism, to Foreign Missions—Rev. W. I. Budington, D. D., New York; Rev. Z. Eddy, D. D., Massachusetts; Rev. C. C. Parker, Vermont; Rev. William Carter, Illinois; Hon. Benj. Douglass, Connecticut.

At 12 M. the roll was called, as by special order.

It was *Voted*, That a special committee of five be appointed by this Council to consider the subject of securing for the permanent use of our denomination a house of worship in the City of Washington, and, if they deem it expedient for the churches of our order to engage in such a movement, to report to the Council a plan for its accomplishment.

The Committee of Nomination nominated the following to be the Committee thus ordered, and they were so appointed: viz., Henry C. Bowen, Esq., New York; Dea. Charles Stoddard, Massachusetts; Rev. Leonard Bacon, D. D., Connecticut; Hon. Douglass Putnam, Ohio; Hon. S. C. Pomeroy, Kansas.

Several communications were read and appropriately referred to various standing committees.

It was *Voted*, That a special committee be appointed who shall consider and report to this Council what deliverance, if any, it ought to make on the subject of temperance.

It was *Voted*, That a special committee be appointed to consider and report upon a paper presented proposing "An American Protestant Assembly."

On motion of the chairman of the Committee of Nominations, Rev. E. F. Burr, of Connecticut, was added to the Committee on Church Polity.

The Committee on Education for the Ministry made partial report by Rev. Ray Palmer, D. D., chairman, as follows:

EDUCATION OF YOUNG MEN FOR THE MINISTRY.

By the conference of committees from the principal ecclesiastical bodies representing the Congregational churches in the United States, which met at New York, in the chapel of the Broadway Tabernacle Church, on the seventeenth of Novem-

ber, 1864, the undersigned were appointed a committee to call the attention of the National Council to be assembled at Boston on the fourteenth of June, 1865, to the subject of the education of young men for the Christian ministry, and to make such suggestions as might facilitate the thorough consideration and discussion of the topic. The duty so imposed has seemed to them a difficult one. The magnitude of the matter in itself; its relation to various questions pertaining to the state and duty of the churches; to the condition and prospects of our colleges, and especially of our theological institutions; to the work of home evangelization and that of foreign missions; and the new aspects under which it is just now providentially presented; render it no easy thing to exhibit it so concisely that it can be comprehended at a single view, and yet so fully that it shall make, in its details, anything like the desired impression. The committee, accordingly, have not been able to make their statement so brief as they desired; but they have not been willing, for the sake of brevity, to omit anything that seemed necessary to be said in order to a just view of the subject. If they have succeeded in bringing it fairly before the Council for discussion, they suppose that this is all that was expected of them. They, therefore, respectfully submit the following paper:

SECTION I.

FACTS BEARING ON THE SUBJECT OF THE EDUCATION OF YOUNG MEN FOR THE MINISTRY.

1. From the day when the Pilgrims landed on Plymouth Rock, it has been the settled conviction of our Congregational churches, that for the high and responsible work of the Christian teacher a thorough intellectual discipline and culture, a truly liberal education, is, as the rule, imperatively demanded. No other view could be expected to prevail in churches whose earliest pastors were many of them men of eminent learning, and wore the honors of the highest scholarship in the English universities. To provide the means of raising up for themselves an educated ministry, was, it is well known, one of the first things connected with their settlement here on which they bestowed anxious care and thought. Our standard of ministerial education has, therefore, always been relatively high; for the last fifty years it has been rising steadily; and it is no longer a question with us whether it should be carried to the highest practicable point.

2. The number of young men in a course of preparation for the ministry, as compared with the whole number of persons pursuing liberal studies, has for the last twelve or fifteen years been on the whole materially *diminishing*. The inducements offered to Christian young men to enter into secular pursuits, the growing respectability of teaching as a profession, the increasing profitableness of literature, the attractions of the political arena, the new enterprises opened on every hand and promising rapid gains—all the stimulants, in short, which are fitted to stir an honorable ambition in gifted minds, have exerted an effective influence in diverting from the sacred office those who might naturally have been expected to desire to enter it. A mistaken impression has also prevailed that the ranks of the ministry were already over-full, and by this error many have doubtless been turned aside. The demands of the war just closing have called great numbers of young men not only to leave their studies, but to lay down their lives, for the sacred cause of national unity and freedom. By these and other causes, it has come to pass that the number of students in our colleges and seminaries who are looking forward to the service of Christ in the pulpit is *painfully small*, just when the need of men in this holy work is becoming every day more urgent.

3. While in general scholarship and theological training the Congregational clergy, as a body, are probably unsurpassed by any equally numerous clerical body in the world, it is quite plain that they are but partially meeting the spiritual necessities of our advancing population. Even in New England, where our churches originally had the ground, and where it would seem that they ought to have kept pace with the social growth, there are now great numbers who are not reached in any effectual manner by the stated means of grace. Not only in the large cities and manufacturing towns into which many of foreign birth have gradually introduced themselves, but also in the country towns and villages where the people are still chiefly of native Puritan descent, it is undeniably true that a very considerable, and, it is to be feared, an increasing portion of the whole population are not reached by the ministry so as to feel the power of the gospel of Christ. Many such are relapsing into religious ignorance and spiritual death in the very sight of Christian sanctuaries.

4. There are to be found, in New England itself, not a few towns and villages in which Congregational churches were once planted and had full possession of the field, but in which such churches have become nearly or quite extinct, and the ground has been occupied by others, sometimes by unevangelical churches or congregations, and sometimes by churches whose ministry has been far inferior in educational culture to our own. While, in the largeness of our liberality, we have supplied to one branch of the Presbyterian Church no inconsiderable portion of its clergy, and even a greater portion, probably, of its laymen; while we have sent forth multitudes of Christian missionaries, and of pioneers, who, in the newer parts of the country, have planted churches, established colleges, and laid the foundations of a Christian civilization, and have given our hearty support to all forms of Christian effort; we have yet, with all our advantages, failed to hold and to strengthen, in the interest of our Lord, positions that once were ours. We have lost them for want of care to sustain the weak, and of fidelity and zeal in relation to the unimposing details of Christian duty.

5. In our statistical tables, a great number of feeble churches are reported, which for the larger part of the time are without pastors, or any regular supplies, and so are becoming more and more feeble. *Less than one-third of our churches have pastors settled over them.* Something more than another third have only stated supplies; leaving something a little less than a third of the whole with no steady supply at all. Most of these are unable to procure any, unless it be for brief and uncertain periods; and often, for years together, suffer a dearth of the Word of Life. They are in the sad condition of sheep without a shepherd.

6. While such a state of things exists even in New England, the case is still worse, much worse, beyond these limits. The newer States, including the vast regions of the West, now extending to the Pacific and opening to receive the flood-tide of population, present almost innumerable points at which churches have been planted and are yet in a feeble state, or must be planted to struggle up from feebleness amidst the embarrassments and hardships of a forming social condition. To these illimitable fields are now added the Border and Southern States, in which, as the result of our great contest, society is to a great extent to be reorganized. Over these extensive regions are to be scattered, for a long time to come, a great number of churches which will not present inviting parishes, nor afford a liberal ministerial support. Yet it is of the utmost importance to the cause of evangelical religion, and to the future well-being of our country, that these positions should be taken and held by faithful Christian ministers, and that the Church should grow up side by side with other institutions from the first.

7. From various parts of the foreign missionary field, there are soon to be heard the most earnest calls for efficient re-enforcements. For the last four years, no enlargement of operations has been attempted. To avoid disastrous curtailment, to weather the financial storm without a wreck, has been the grand anxiety. But four years, in which little more has been done than just to hold our ground, will render imperative a vigorous advance, so soon as circumstances will permit. The day is now at hand. The missionary brethren, who have uncomplainingly borne excessive burdens, and have patiently endured the troubles arising from straitened means, must speedily see others coming to their aid. Where the seed has been sown through tedious years, the harvest that at last has ripened must be reaped; and at many a new post must the banner of our Lord be planted. The educational institutions must be manned, the work of translation and of creating Christian literatures must go forward, and the presses must be kept effectively at work. For men to go forth and enter into all these labors, in every quarter of the world, we shall very soon hear strong appeals. They come, indeed, already.

Such are a few of the material facts that meet us at the threshold, in the consideration of the subject now before us.

BEARING OF THESE FACTS AS REGARDS THE MINISTRY.

It is of the utmost importance that these acknowledged facts should be set distinctly before both ministers and churches, and should be carefully and seriously considered. We, as a denomination, have sought to disencumber Christianity of the machinery of a sensuous ecclesiasticism. We have had faith in its spiritual power, and so have returned to the simple forms and usages of the primitive Church. We have believed that the gospel, in the naked simplicity in which Christ and his apostles originally proclaimed it, is the divinely appointed means for the renewing of individual man, and for the elevating and purifying of the social and religious condition of the world. We have understood that Christ has given his followers solemn charge to apply it faithfully for the accomplishment of these great ends, and that he has pledged himself, so far as this is done, to make it effectual by his coöperative providence and grace. In the full enjoyment, as a people, of civil and religious freedom, we have nothing external to embarrass us in so applying it. Never, on the face of the earth, has there been offered a fairer opportunity than here exists for the direct and thorough preaching of the gospel to the masses of the people, and the infusing of its peculiar influences into all the relations and institutions of social life. It would seem, therefore, that here there should be furnished to the whole world an instructive and stimulating example of what a pure, free gospel, preached by a learned and godly ministry, can do to renovate and exalt a people, and to adorn society with the charm of general intelligence, refinement, and virtue. If evangelical Christianity fail here to fulfil its mission, where is it likely to succeed? What, then, is to be said in view of the facts to which we have referred? What, in particular, are the *wants*, as regards the Christian ministry, which they forcibly suggest?

SECTION II.

PRESENT WANTS AS REGARDS THE MINISTRY.

1. First of all, there is wanted for the general needs of our Congregational churches a ministry in the ranks of which shall be found *the broadest and most thorough scholarship*; a scholarship nowhere to be surpassed. It is indeed not necessary that every individual minister shall attain, or attempt to attain, the highest emi-

nence of learning. But surely it would ill become us, who, from our earliest denominational history, have set so high a value on clerical education, and whose form of Church organization and government supposes intelligence and free thought, to lack in our pastors and educators the best learning, the most finished culture, which the present age in any country can produce. At a time when the most momentous questions in theology, in philosophy and morals, in philology and criticism, in science and in social and civil economy, are engaging constantly the popular as well as the educated mind, we must have men to fill the more important positions in our institutions and our churches, who can bring to the discussion of these questions, not only the highest power of thought, but the most ample wealth of knowledge. We have such men. We have always had them. Not only some of the ablest thinkers, but some of the most accurate philologists and most comprehensive scholars, living, may probably be found among our clergy. The higher periodical literature among us, and other publications connected with sacred learning, the result of the labors of such men, compare well with the best of other countries. But it must be admitted that such men are by far too few. Many more such are called for by the exigencies of the time. We want them to repel the assaults so confidently made on critical, scientific, and speculative grounds, on the very foundations of the Christian faith. We want them for many and rapidly multiplying positions, which none but the best scholarship can creditably fill. We want them at the head of all our collegiate and theological institutions. We want them in our pulpits, and on our platforms, to teach pretentious error to be modest. We want them in the newer portions of our country, where the foundations of learning for many generations must be laid, and the forming thought of society be shaped. We want them abroad where translations of the Scriptures must be made, and many difficult tasks be performed with the nicest scholarly care. Without such men in our ministry, we can neither maintain our ancient prestige, nor meet the necessities of the educated and thoughtful mind with which we have to deal.

2. *A much larger number of men are at the present moment wanted in the ministry; and this want is sure to become every day more pressing.* The carefully arranged statistical tables in the *Congregational Quarterly* for January, 1865, abundantly justify this statement. The total of Congregational churches is there given at twenty-eight hundred and sixty-five; the whole number of *nominal* ministers, at twenty-eight hundred and sixty-two. Of these ministers, *seven hundred and fifty-six are known not to be in the pastoral work.* Besides these, there are reported one hundred and forty whose status is not ascertained. Probably the greater part of these are not actually engaged in the work of the ministry. Adding say one hundred of these to those *known* not to be so engaged, we have eight hundred and fifty-six who really have no relation whatever to the supply of the churches, to be deducted from the total of twenty-eight hundred and sixty-three given in the tables; leaving but two thousand and six persons who are in the pastoral work for the supply of the twenty-eight hundred and sixty-five churches. If, therefore, every minister, better or worse, who is at this time engaged in preaching, were to-day placed over a Church, there would remain *eight hundred and fifty-nine churches for whom no minister could be supplied.* The fact that many of these churches are feeble, so far from weakening the force of this statement, only gives it *greater* force, by showing that their need of pastors is most urgent. The duty of providing these eight or nine hundred churches with pastors, and aiding them, if need be, to sustain them, is clearly pressing now upon us. To this we must also add, that for the exploring of the vast regions in which churches ought to be formed at once, or

must speedily be formed, and also for the various departments of the foreign missionary service, many, very many, more ministers are urgently demanded.

3. But, further, the want which is becoming every day more pressing extends beyond mere numbers. We want men, who, *by their natural endowments and their special training, are adapted to the work that now is not accomplished.*

We are not now called upon, it is conceived, as churches, to make any special efforts and sacrifices to raise up pastors for the well-paying and prosperous parishes. These will of course need a steady succession of thoroughly educated, able, and earnest ministers. But the supply of the pulpits of such parishes may safely be left to take care of itself. With due care to supply the proper facilities for education, and in view of the number of Christian young men who are coming forward, it is quite certain that those positions in the ministry, which are in themselves pleasant and desirable, will be desired and sought. It may occasionally happen that a particular Church, though every way attractive, will have some temporary difficulty in finding the man it wants; but this may arise from unreasonable expectations, or from the number of candidates proposed, or some such incidental embarrassment. In general, however, it may safely be calculated on, that, as regards the more eligible places, the supply will keep pace with the demand. In saying this, we are casting no reproach on either the churches or the ministry. The prosperous churches are not to be blamed for desiring the best pastors they can obtain. Ministers, when called by the churches to responsible charges, where, though the labors are great, the circumstances are congenial, are not to be blamed for undertaking those charges. The simple fact to be noticed is, that the law which holds in all other departments of social life is likely to hold here; viz, that what is in itself worth seeking, somebody will certainly be found to seek. It is not in this direction that the attention and the efforts, especially the charitable efforts, of the churches should now be turned. It is not about the men required for these positions that there is occasion specially to concern ourselves.

We are specially called on to bring forward into the ministry, as soon as possible, from eight hundred to one thousand young ministers who are fitted to the particular work of *raising up the feeble churches of New England, and the new churches in other parts of our wide country*, that must be feeble for a time. It is plain, that, for this service, men of a certain type are needed. It is not disparaging the ministry, as a class, to say, that, on all ordinary principles of calculation, it must be expected that out of a given number who enter the sacred office there will be a certain per cent who cannot be successful. It is so in all other pursuits in which men are accustomed to engage, and without a perpetual miracle it will always be so in this. Some will lack in part, and some almost wholly, after all the processes of education, the peculiar powers and qualities which give influence over men.

It has probably been one of the practical errors of the past to imagine that *this* class of ministers might meet the wants of the churches that are suffering from chronic weakness, and of those that have been newly planted. On the contrary, inasmuch as the work to be done for these is peculiarly difficult, the men to do it must be men of special force and tact. Only men of physical energy, of gristle, nerve, and pluck, men whom hard work, hard fare, and hard usage of all sorts, will not kill, can be expected to meet the exigencies of such a service. There must be also an intellectual adaptation not less positive and marked. We live in stirring times. All the pulses of social life beat quick and strong. The minds of people of remotest places are reached by all sorts of stimulating influences, and thought and feeling are intensified to a high degree. Whoever is to exert a moulding influ-

ence on a people in such a state must be himself alive, flexible, vigorous, sympathetic, human, as well as scholarly, intellectual, and pious. He must have quickness to plan, and enthusiasm to execute; must know how to find access to the hearts even of the prejudiced and hostile; and be sagacious in discerning, and prompt in meeting, the exigencies that every day will bring. It is young men who have the capacity for all this that are demanded. What we here say in regard to the kind of men demanded for the missionary work at home is not less true in respect to those wanted for the missionary work abroad. They must be men whom God, by their natural endowments, has fitted to face and grapple with the arduous and peculiar difficulties which that work of necessity involves.

4. But we must go still farther. The men now wanted in the ministry must be men who, along with force of natural character, possess also *the higher force which eminent faith and the deepest Christian earnestness supply*. With the facts of the case before us, it is plain that ministers are demanded who will be *willing to enter, and willing to stay in*, the most trying and difficult fields, if so the Master in his providence directs. To go into obscure and feeble parishes, or into destitute regions to plant new churches, or into the isolation and trials of a home among Pagans, and to be able and willing patiently to labor there, requires a vigorous hold on things unseen, and a deep baptism into the spirit of self-sacrifice. To do these things, men must be had to whom the pleasures of filling a conspicuous position, of preaching to refined and appreciative hearers, of being surrounded by agreeable society, and even of having a comfortable support, will hardly be taken into the account in accepting a field of labor. They must be men who, not in some highly figurative sense, but literally, count all things but loss in comparison with the privilege of imparting the knowledge of Christ *to those whose need of it is greatest*; who feel that a woe is on them if they preach not the gospel, and are determined to preach it, paid or unpaid, with comforts or without comforts, and have even a holy ambition to work in the darkest and most cheerless places where work is to be done. Is it doubted whether it can be the duty of Christian young men to give themselves to the preaching of the word at such a cost? Paul and the first preachers of Christianity did. There have been those in all ages of the Christian Church who have done it. If Francis Xavier, and Ignatius Loyola, and others like them in the Romish Church, could rise to such a heroic self-devotion as they exhibited, is it too much to hope, that, under the clearer light and higher inspirations of spiritual Christianity, men may be raised up to emulate, in doing the work of Christ, their zeal, their self-denials, their patient endurance of suffering? Without *such* men to meet the present and prospective need, it is clear that our own country cannot be brought fully under the power of Christ's religion, still less can the world ever be won to God. It will be of little use to increase the number of young ministers, or even to bring the most gifted and energetic of our sons into the sacred office, if, after all, they have not the sublime self-devotion which will make them willing to go anywhere, and to face any discouragements whatever for Christ's sake. Without this in the ministry, the work that now lies undone will still lie undone; moral wastes will multiply; churches will become extinct; and we as a Christian denomination shall appear to have lost the spirit of our godly fathers, whose faith and polity have come down to us as a goodly heritage. Apostolic faith and zeal, and unflinching readiness to do or suffer, — nothing short of a ministry possessing these high spiritual endowments will meet the present want.

5. We want likewise, it must be added, men for the ministry *who understand and heartily approve the system of faith and the ecclesiastical principles of the Fathers*

of New England. It is the just glory of our churches, that they are of all churches the most truly catholic. This arises from the fact, that according to the teaching of Christ and the apostles, and in opposition to corrupt ecclesiastical traditions, we have placed *vital Christianity*, the renewing and saving power of the gospel and the cross, first and highest in our religious system, and have made modes of worship and forms of administration subordinate to life. While others have deemed organic unity, an outward consolidation of churches, a thing to be desired, our fathers saw in it, and we see in it, only a peril to the liberties and to the purity of the Christian brotherhood. It has appeared to us, that, of all men on the earth, Christian men are most likely to be capable of self-government; and it has seemed that the freedom and the responsibilities of self-government must tend to develop individual Christian activity, and to make Church membership a real commitment of each disciple to a practical and working piety. We cannot but think that our principles, as sanctioned alike by reason and the Scriptures, are, for our own sakes and our children's, worth maintaining; and also, that, faithfully maintaining them, we shall exert a most salutary influence on the large bodies of consolidated churches with which we come in friendly contact, in the way of infusing into them a more liberal spirit than naturally belongs to their own systems, and by in some sort constraining them to respect the rights of individual believers and those of the local churches. With these views of our polity, it appears to us a sacred trust committed to the children of the Puritans for the good of the churches of all names, not less than for their own.

The men, therefore, whom the wants of our churches, in their present rapid multiplication, urge us to bring into the ministry, must be men who are the sons of the Pilgrim Fathers, not by birth or in name merely, but as grasping the same great effective principles which made them the successful founders and vindicators of civil and religious freedom, and breathing the same spirit of devotion to the authority of the Scriptures, to earnest and progressive religious thought, and to a piety of deep experience. Men who do not understand and love our principles, and cannot teach our churches to understand and love them; men who have in them no sympathy with the great ideas that cluster historically about old Plymouth Rock; who do not see that it is very much through the force of these ideas that there is so much of Christian liberality, and so much genuine catholic feeling among the evangelical churches of all names throughout our country; are not the men to do the work that presses on our hands. The hearts of great numbers of the people, in all parts of the land, are open all the more to receive our scriptural theology, because they see it allied to a church organization and government so peculiarly in accord with the progressive and practical spirit of the time. In such a state of things, we want ministers who have positive convictions as to the truth and the value of our principles; ministers, in a word, who are *Congregationalists in heart*, to take the oversight of our churches, and to conserve and make yet more perfect the precious religious heritage we have received from ancestors whose names are among the most honored of mankind. It is such men that the churches, and particularly the new churches, are more and more imperatively requiring.

Such seem to the committee to be the chief wants, as regards the supply of a fit ministry, which, in view of the facts referred to in the beginning, are forcing themselves on the attention of the churches. We are brought, then, to the inquiry, *What shall be done*, to the end that these wants may be effectually met?

SECTION III.

WHAT OUGHT NOW TO BE DONE?

1. In accordance with the well-known views of the Fathers of New England, and our own convictions as to the value of thorough theological education, our theological seminaries should, as soon as possible, *be placed in a position to offer all facilities which the highest scholarship in this department may require.*

At present, none of our theological seminaries are properly endowed. The number of professorships is wholly inadequate to the work that should be done; the necessary consequence of which is, that the professors are often over-worked, and, after all, the course of study is too narrow. The libraries are comparatively meagre, and fall far short of meeting the wants both of the professors and the students. The provision for the pursuit of those branches of learning, which, while not strictly included in the study of theology, are collateral and auxiliary to it, amounts to almost nothing. As a large part of the presidents and professors of our colleges and seminaries at home, and of the men who must master foreign languages and literatures, and be the translators and the educators at our foreign missionary stations, must be trained in our theological institutions, the deficiencies which exist are the more to be regretted. It has hitherto been a necessity, that those who have wished to pursue their studies up to the highest range of scholarship should go to Germany, or elsewhere abroad, in order to find the requisite facilities. To this there are very grave objections; and such a course would no longer be needful were our own institutions such as they ought to be. It is far better that those who are to be at the head of our literary institutions, who are to shape the thought, and, to a great extent, to determine the spirit and character of our churches, should be educated in the moral atmosphere of our own country, than where influences prevail which are not in harmony with the principles and habits which we have inherited from our noble ancestors, and which have been a chief source of our national power and glory. We *can* have, we *ought* to have, we *must* have, theological institutions *unsurpassed by any in the world* in the largeness and completeness of the advantages they offer, and, at the same time, thoroughly imbued with the spirit of the Pilgrims. They must lack nothing in the way of men or endowments or books, but must be thoroughly equipped. To this important matter, it is conceived, immediate attention should be given. It has been neglected already quite too long.

2. It is also greatly to be desired, it is, indeed, an imperative necessity, that the advantages of our theological seminaries, made thus ample, *be placed within the reach of all suitable candidates for the Christian ministry.*

It will avail but little to urge Christian parents to consecrate their sons, or young men of piety and talents to devote themselves, to Christ's service in the ministry, if the way is not fairly open for them to get the needed preparation. The whole subject of charitable aid, in some form, to those preparing for the ministry, must be taken up anew in the light of experience, and with due regard to the change of circumstances which the past few years have wrought. The expenses of living at any of our seminaries are at least treble what they were thirty years ago. The trifling assistance which could at that time be rendered to deserving young men, and which then but barely enabled them to struggle through, is wholly insufficient now. While the standard of scholarship has materially risen, and the student can *less* than ever afford to have his studies interrupted by efforts for his own support, he is *more* than ever under the necessity of interrupting them if he

will avoid the burden of hopeless debt. Our own institutions—a strange thing to be true in view of our past history—are more deficient in the means of rendering aid than those of other denominations with whom we affiliate. Because of this, a very considerable number of our young men, within the last few years, have naturally been induced, by the hope of more liberal assistance, to turn away from the seminaries in which our own doctrines and polity are taught; and so, educated in another atmosphere, and forming other associations, they have many of them been lost to us. We rejoice in the thought that they carry somewhat of the free and catholic spirit of New England, and of our communion as a whole, into churches where it is likely to be useful; but to us, as a fellowship of churches, the suffering of this process to go on is suicidal. We want our own young men. We ought to retain them for the service of our own churches and for the manning of our own missions. But the only way to retain them is to enable our own institutions to give them the help they need. In order to this, the wealthy members of our churches must be induced to endow scholarships, the avails of which may be granted, by examinations held, to good attainments and general promise; so that every young man, who is qualified by his talents, diligence, and piety to enter the sacred office, may be enabled, without the interruptions and distresses of poverty, to pursue a thorough course of study. The same provision, or something equivalent to this, should also be made in the colleges, that there, as well as in the theological schools, young men of the right character may be helped forward towards the ministry, instead of sinking under discouragements, or turning to other courses of life. An adequate number of scholarships, supplemented by the American Education Society, and perhaps, also, by some associations for the supply of clothing, and for the care of students who may be sick, would place our institutions in an entirely different position from that which they now occupy in respect to students. They would, in this way, be able to offer their advantages freely to all suitable persons who might be inclined to profit by them. Without such liberal provision we must expect to continue to lose many of our best young men.

3. While such provision is made for the assistance of those who wish to prepare themselves thoroughly for the ministry, pious and promising young men, whose circumstances absolutely forbid a full course of study, *must be brought forward by a shorter process, and must be allowed to resort to the theological seminaries for such limited periods and such partial studies* as may seem expedient in each case.

In past years, it has been felt that there were strong objections to the admission of students to the privileges of the theological schools unless they could proceed in the regular order of study to the end. It was feared that to allow any to enter the ministry with anything *short* of the established course of study might tend to lower the general standard of ministerial education. But necessity is an efficient teacher. In view of the great and urgent wants of our country, as well as of the world, it has become quite certain that it will not be possible to furnish a sufficient number of highly educated ministers to supply the demand. At the same time, there are found young men of good ordinary education, good sense, or even superior natural abilities, who, owing to something peculiar in their circumstances, *cannot* go through the regular course of study, and yet, with a more limited preparation, might be exceedingly useful as preachers of the gospel. It is believed that the time has now fully come when such young men should be permitted to enjoy the advantages of our theological institutions for the purpose of taking *any such partial course* as the exigencies of each case may render proper, and should, with this, be commissioned and sent forth. Men of this class, like the first disciples that

went everywhere preaching the word, may do excellent service as faithful witnesses for Christ. Leaving to their more thoroughly educated brethren the higher offices of the Christian teacher, they may, *perhaps with some advantage from their less scholastic tastes and modes of thinking*, come into close sympathy with common people, and testify to them the truth as it is in Jesus. If it be true, as some have thought, that — not necessarily it may be, but really — the high culture of our ministers has tended to place them sometimes too far above those whom they should reach and save, a moderate number of earnest, judicious men, with less of the spirit of the schools admitted into it, might do a special service in the way of counteracting such a tendency, and maintaining a vital contact, a practical community of feeling, between the clergy as a body and those who need the gospel. Certainly they may help to make up the deficiency in numbers; and a warm-hearted Christian preacher and pastor, though lacking the best scholarship, may be owned of God to the saving of many souls that must otherwise have been left to perish. With due care, there seems to be no need to fear that the admission of some men of special adaptation to the work of preaching Christ, with an abbreviated course of preparatory study, will either lower the standard of general theological education, or deteriorate the general character of the ministry. We may safely, in this case as in others, obey the call of the providence of God.

4. Yet further: a general and earnest effort should at once be made *to awaken in the churches a new enthusiasm for the work of the Christian ministry*.

To the accomplishment of this, the religious press may effectively contribute; but the chief reliance must be on faithful presentations of the subject by the pastors. Many of us can well remember when through the burning words of Porter, Griffin, Cornelius, and others of like ardor, a fire was kindled in the hearts of Christian parents and Christian young men that glowed with a notable intensity. It led godly fathers and mothers with prayers and tears to consecrate their children from their birth to Christ's service in the gospel, in the hope that he would call them to it; and to a conscientious and careful training of them with reference to the sacred office. Possibly, at that time, too little discrimination was used in advising young men to enter on a course of preparation for the ministry; an error to be carefully avoided: but this was certainly no reason why the whole subject should have been dropped, as we fear it has been, to a great extent at least. We must come back again — the pastors must carry the churches back — to the old conviction, or even a deeper conviction, of the value of the Christian ministry, and of the honor and blessedness of the work, in spite of all its crosses, when undertaken and performed in a truly Christian spirit. Young men must be persuaded, by cogent arguments and stirring appeals, that to be a good minister of Jesus is to occupy a position than which there is none more worthy to be aspired to, none higher and nobler in the world. Such an ardor as we have seen move the young men of the country to enlist in the loyal service for the attainment of the grandest of earthly ends must be awakened in the minds of the sons of Christian parents; an eagerness to enlist in the army of the Son of God, as leaders of the host that is going forth at his command to put down the great rebellion against his throne. Every pastor has a personal responsibility to see that this is done within his own particular circle. Each must become an earnest recruiting agent, using of course all due care to enrol those only who have the requisite gifts and capabilities for the service. The presidents and professors in our colleges have equally a duty to perform. It will no longer do to leave this subject to take care of itself. The most attractive objects of ambition, the most inviting prospects of wealth and worldly

greatness and distinction, present themselves to our young men on every side, and must be expected to engage them in secular pursuits, unless they can be made to see that the claims of Christ on them are paramount, and that his rewards surpass infinitely all that earth can offer. Until the churches are thoroughly aroused to this great matter, so that our pious young men, sharing in the common impulse, *shall be inspired with the spirit of a truly Christian chivalry*, with the healthful enthusiasm of a loyalty to Christ that shall make his service the best and highest to their thought, the ranks of the ministry are not likely to be filled with the choicest sons of believing parents.

5. It is not less important likewise that those whose attention is directed towards the ministry should be led from the outset, and by the whole drift and spirit of their education, to regard it *as eminently demanding a self-devoting and world-renouncing spirit*.

Where the Church is organically connected with the State, and so is directly related to political and civil life, the tendency necessarily is to regard the ministry simply as a profession; as offering agreeable employment, a respectable position, opportunity for literary culture, a comfortable livelihood, and, with all these, a prospect of advancement. It is but natural that to those who enter the ministry with such a view of it as this, who choose it as others choose the profession of law or medicine, for the sake of the worldly advantages it offers them, it should seem entirely proper to desire, and habitually to seek to reach, the highest and the best positions. But it will be a sad day for the interests of pure religion in our churches, when our young men generally shall think of the pastoral office as they think of the secular professions, and seek in entering it chiefly the gratification of their own tastes, and their own comfort and respectability in life. Any approach to such a state of things may well excite alarm. Christ does not call men into the ministry as into a mere profession in which to make agreeable provision for themselves. He calls them into it as into a high and holy service, in which with disinterested devotion to his person to toil, to contend, to suffer if need be, for the saving of men's souls and for the honor of his name. To seek one's own pleasure in entering the ministry; to indulge, when in it, an ambitious and worldly spirit; to be dissatisfied with the position in which Christ has placed one because it is obscure, or because the people are not refined, or because one's sphere seems circumscribed; in short, to be intent on personal advantages, and disposed to get away from difficulties instead of facing them with courage; is to mistake sadly and totally the nature of the work which has been given in charge to his ministers by the ascended Lord. All this is in general terms admitted.

But is there not need to make the *necessity of self-sacrifice far more prominent*, when the claims of the ministry are pressed upon the young men of our churches, than it has been hitherto? If it is for the home missionary work, and for the foreign missionary work, that we are now specially concerned to raise up ministers, *care must be taken to educate them into such views and such a spirit* as will fit them for these forms of Christian labor. From the first, our pious sons must be taught to dismiss the romantic notion, that they may look forward to the ministry as affording a position in which to gratify their literary tastes and to enjoy intelligent and refined society. They must be led to regard an entrance into the sacred office as committing them to a service high indeed, and honorable, divinely appointed, and connected with the sublimest satisfactions and rewards; but yet attended, or liable to be attended, with privations and trials, and even with personal sufferings, analogous to those of which the life of Christ himself, and of Paul and his fellow-apostles,

were so full. To this education of pious young men to higher and more spiritual conceptions of the work of the ministry, and to purer and more disinterested aims, Christian parents and the Christian pulpit must contribute. College officers must make conscience of lending all their influence to help it on. Above all, our theological seminaries must give *a very marked prominence to spiritual culture* in its course of training, and must be preëminently pervaded by a warm, vitalizing, and inspiring Christian atmosphere. Even the most ample learning and the most complete dogmatic knowledge will fail utterly to give us the ministry we need, if not steeped in devout affection, and consecrated by the baptism and rich indwelling of the Holy Spirit of God. It is for the churches to look to this, and to insist that *the cultivation of a fervent personal piety* shall not only be distinctly recognized as a prominent part of the work to be accomplished in the theological seminary, but *shall be made subordinate to nothing else*. We believe it wrong to say, as has been sometimes said, that there is less of a devotional spirit among theological students than among the average of Christians elsewhere. We think it specially wrong to blame the few and over-tasked professors, whose attention must necessarily be very largely occupied with their several departments, for not doing all that is needed to produce, with steadiness, an elevated tone of Christian feeling. *Particular provision* ought to be made in every theological institution for the spiritual training of all connected with it: to this should be added habitual and earnest prayer for the young men themselves and their instructors. Then we may expect that the end desired will be attained. So long as but little is done, or thought necessary to be done, to produce among those who are designing to enter the ministry an *apostolic spirit*, — a holy self-consecration like that which made Brainerd, and the great Edwards even, willing to preach the gospel to poor Indians in the wilderness, — so long we shall lack the men whom the present wants of the Christian cause and of our own denomination urgently demand. We cannot reasonably expect to bring forward a ministry of eminent spiritual earnestness, of self-sacrificing and heroic zeal and energy, *unless we seriously propose this, and adapt our methods of training to effect it*.

6. While those who look forward to the ministry are taught to do it in the spirit of self-sacrifice, the churches must be made to feel, far more deeply than they have generally done hitherto, *the necessity of a just and liberal support of those who are in the work*.

As the subject of ministerial support is referred to another committee which will doubtless present it fully, we do not propose to speak of it here at length. Yet standing, as it does, in very important relation to the difficulties connected with the work of bringing young men into the ministry, we cannot properly omit to notice it. When we insist that our young men must be ready to do and to suffer anything for Christ, we do not mean to imply that ministers are under a different law of self-consecration from that which binds the members of the churches generally. If it is their duty cheerfully to meet all the trials, and even hardships, which are *necessary*, it is the sacred duty of the churches to see to it that they suffer none that are *unnecessary* — none that an honest readiness to render unto them a due reward of their labors would prevent. It cannot be doubted that the want of justice in the adequate support of those who serve at Christ's altars in word and doctrine — a want of justice often so palpable that it is seen and known of all — is one of the most powerful among the causes which operate to turn the most gifted young men from the ministry to other pursuits. Is it strange if a young man sees, that after having spent ten years in hard study, and expended three or four thousand dollars for his

education and the beginning of a library, the churches will not, on the average, pay him any more salary than is given to a respectable clerk in a mercantile establishment, he is not able to see it to be his duty to consent to such injustice? Is it strange that he concludes that he has the same liberty as other men to employ his talents and his acquisitions in such a way that he may reap the fruits of his industry and toil? Say that it would be wise in him to commit himself to Christ, and leave the matter of recompense to him. But this does not relieve the wrong, on the part of the churches, of wishing ministers to serve them without reasonable compensation; and, further, when young men are called to decide the question of their future course, they are commonly *young* in Christian experience as well as years. They cannot be expected to take such views of the subject as might be taken by one who had attained to the highest life of Christian faith. It is clear that the members of the churches must be willing to share the burdens and self-sacrifices of the ministry, and must honestly and fairly do what they can to diminish these, if they will have the service of the young men whom God has endowed with the choicest gifts in the pastoral work. They cannot expect, and ought not to expect, if they are not willing to do this, that the gifted sons of Christian parents will be eager to give themselves to the sacred office.

7. Let us add, still further, more systematic and faithful effort should be made *to enkindle in the churches, and especially in the children of the churches, a heartier love for the simple worship and the admirable polity from which we have derived such precious spiritual benefits.*

That there has been great neglect among us in respect to transmitting the views and spirit of the fathers to the children, there is no need, we suppose, to prove. For the last fifty years or more, pastors and churches, colleges and theological seminaries, appear to have bestowed very little direct attention on the matter. No provision has been made in the theological curriculum for thorough instruction as to the history, the principles, and the practical advantages, of our Church order. While our simple forms admit of being made — *all the more from their simplicity* — pleasing to a healthful taste, attractive to the heart, and solemnly impressive, they have been too often made to appear barren and uninviting by a careless, slovenly, and perfunctory manner in the administrations of God's house. It has seemed to be too much forgotten in the leading of the praise and worship of the public assembly, and in the administration of Christian ordinances, that with these things should always be associated a sacred comeliness and grace, so that it should be felt by all, that, as in the days of old, strength and beauty conjoined were in the sanctuary. The result of these things has obviously been some degree, at least, of decay of interest in our distinguishing peculiarities, of which others have been, and are now, ready to take advantage; and some of Puritan descent have been led to place themselves again under the same systems of ecclesiastical authority from which it cost their liberty-loving ancestors long struggles, and, in many instances, sufferings unto death, to break away.

Plainly, then, it is high time that a new interest in this subject were awakened. Are our ecclesiastical principles, as a denomination, true, scriptural, and of great practical importance? Were they *worth* contending for, when for them so many of our venerated forefathers wore out their best years in filthy prisons, or went to barbarous deaths to vindicate them for the sake of their posterity? Then are we recreant and degenerate, indeed, if we fail to teach them to our children from their early years, and to hold them dear to our own hearts. While writing these pages, it has been stated to us that it has become a common practice in a section of New

England to send to the theological institutions of another denomination for students to supply, during their vacations, destitute churches. We trust there may be some mistake in this singular statement; and yet such an occurrence might not seem an altogether improbable illustration of the indifference which has silently stolen over us. Surely there is need to revive the spirit of John Robinson, of Shepard, Hooker, and Davenport. We must reassert their principles. They should be inculcated at the fireside. They should be taught in the pulpit. They should be embodied in popular tracts, and sown all over the land. Especially should every theological institution have a professorship, or at least a lectureship, which should thoroughly discuss them; and every theological student should be required, as one of the conditions of licensure, to show himself able and willing to defend them. When there shall be such a revival of the spirit, and such a return to the principles, of the men to whom, under God, we owe our best religious blessings, we may expect to have a ministry adapted to our wants as lovers of the largest healthful religious freedom.

8. Finally: the committee will only suggest further, that, in view of the existing and the prospective necessities of the churches, as regards the ministry, it becomes an urgent duty *to labor and pray more earnestly for the conversion of young men.*

"Pray ye the Lord of the harvest that he will send forth laborers," said our blessed Lord. Pastors and teachers were among the gifts which, at his ascension, he received power to bestow on men; and these, like other gifts, are dispensed under the law of prayer. The hindrances to piety in the case of young men are, at this time and in a country such as ours, so very great, that unless direct and special effort is made for their early conversion, and that with strength of faith and persistency of prayer on their behalf, we cannot expect to see them devoting their lives from the outset unto God. It is needful to call attention *very frequently* to this matter. Especially in connection with the observance of the annual day of prayer for colleges should the whole subject of the early conversion of young men, in all its interesting relations, be set faithfully before the churches. Such a solicitude in respect to this should be kept alive in the hearts of all who are engaged in the instruction of young men, as shall lead them to propose it distinctly to themselves, as an essential part of the best education of the precious sons of the Church, to win their hearts to Christ. Everything, in a word, that *can* be done, should be done, diligently and on system, to bring those especially who are pursuing courses of liberal study under the full influence of Christian truth. No college officer should feel that he is doing his whole duty if he is not striving to accomplish this. Revivals of religion in our churches and our colleges, so deep and powerful in their effects that far greater numbers than have hitherto been reached may be gathered unto God, should be desired and sought with an earnestness that will not be denied. If the measure of God's bestowment, both in the light of reason and the Scriptures, is seen to be, *according to your faith be it unto you*, there should be a new kindling-up of holy confidence in Christ, the head of the Church and the dispenser of all grace; a new spirit of intercession for the sending-forth of the Holy Ghost to renew unto repentance and Christian life the choicest of our sons. When fathers and mothers plead, and the united churches plead, and a faithful ministry plead; when the hearts of all Christ's servants are set on the consecration of the brightest jewels of their households unto God; we need not doubt that divine power will indeed work wonders, and that the ranks of the ministry will find a multitude prepared to enter them. It is not enough that we know this and say it; in good

earnest we must ACT AS IF OUR INMOST HEARTS BELIEVED IT. There is no need to enlarge on this.

CONCLUDING REMARKS.

The committee have thus endeavored, so far as they were able, to bring the more important aspects of the great subject referred to them to the notice of the Council. They have not deemed it becoming in them to indicate the particular action to be taken by this body. They have supposed that this should be left to be determined by the Council itself, after full discussion had. They cannot doubt that it will seem to the fathers and brethren here assembled, that such measures should be adopted by those representing the churches here, in regard to a matter so vitally connected with our entire religious system, as will secure the inauguration of a new era in our history, and lead speedily to the attainment of the desired practical results. The urgency of our need and of the time forbids delay, and demands that something effectual be done. Whatever difficulties attend the subject, it calls us to face them without flinching, and promptly, as ministers and churches, to address ourselves to the work which God is imposing on us. By some it has been suggested that a plan be devised to induce each self-sustaining Church to pledge itself to secure the education of a number of young men *at least equal to the number of ministers required for its own supply*; since any Church failing to do so much as this, in fact, enjoys its ministry at the expense, in part or altogether, of other churches. Some have suggested, also, the creation of a *Bureau of Clerical Education*, at the head of which should be placed one of the wisest, ablest, and most practical men to be found among our pastors, who should devote his best and undivided energies to the work of stimulating, enlightening, and guiding the efforts of the churches, and setting forward in all practicable ways, and throughout the whole country, the momentous work that is needful to be done. The Society for the Promotion of Collegiate Education at the West has contributed largely by its wise and efficient action to the supply of an educated ministry in that vast opening region where the present and prospective need is greatest. To that society, vigorously sustained, we must look for yet greater results in the era that now opens. It may be possible for the Council to give some new impulse to the action of this noble society. The committee may perhaps offer a brief supplementary report, with special reference to this. Other methods will doubtless be suggested by the wisdom of this body.

Let, then, the Council determine that the things, which, it has been seen, we are as churches called to do, shall resolutely be done. Let them indicate the course to be pursued, and take the initiative at once. Not a day is to be lost. We are like men standing on the shore when the flood-tide is sweeping in; we must move forward, or be overwhelmed. The well-being of our churches is waiting on us. The cause of true religion in our land is waiting on us. The salvation of our country, which the blessed gospel alone can save, is waiting on us. The providence of God itself is waiting on us. Here, for a century to come, and much longer it may be, must be waged, between the kingdom of Christ and that of the prince of darkness, a mighty moral conflict which will be as the great battle of Armageddon, and will involve results which our thought endeavors in vain to grasp. If in past years our hearts have been stirred at the consideration of the work which we saw before us and our children, much more should we now be aroused to comprehend the greatness, the sublimity, of the coming struggle, and to address ourselves to it with manly earnestness and in the strength of God. Let our faith be firm, that He who hath carried us successfully through the perils, blood, and tears of the stupendous

war just closed, who has placed four millions of freedmen within the reach of Christian influence, who has caused our glorious flag—more glorious now than ever—to float peacefully over the whole land, so that every part is open to the gospel, will crown with his abundant blessing the efforts of his servants to make Christianity here triumphant, to the exaltation and happiness of this great people. If now we show ourselves equal to the crisis, our country, *powerful, regenerate, and free*, shall also stand for coming ages, illustrious among the nations, as THE HOME OF INTELLIGENCE, VIRTUE, AND RELIGION.

RAY PALMER,
FRANKLIN W. FISK, } Committee.
JOHN P. GULLIVER, }

Council adjourned to meet in the meeting house of the First Church in Charlestown at 3 P. M.

SATURDAY, 3, P. M.

Council reassembled in the meeting house of the First Church of Charlestown, the second Assistant Moderator, Rev. J. P. Thompson, D. D., of New York, in the chair.

Rev. Dr. Thompson read select portions of Scripture.

The hymn (1115 Sab. H. B.),

“O God, beneath thy guiding hand,” etc.

was sung.

Rev. E. Beecher, D. D., of Illinois, led the assembly in prayer.

Dr. Todd, of Massachusetts, made some appropriate remarks.

Rev. J. B. Miles, pastor of the Church, made a welcoming address.

Rev. M. Badger, D. D., delegate from California, offered prayer.

Rev. W. I. Budington, D. D., Rev. I. W. Andrews, D. D., and Rev. R. Gaylord, made further addresses. The 1111 hymn (S. H. B.),

“God bless our native land,” etc.,

was sung, and prayer was offered by Rev. L. Bacon, D. D., of Connecticut.

Hon. G. Washington Warren, President of the Bunker Hill Monument Association, addressed the Council, and accompanied them to the monument, where, after an interesting explanation by him of the battle scene of ninety years ago, the Council, after singing one verse of the hymn,

“My country, 'tis of thee,” etc.,

and the doxology, under the shadows of Bunker Hill Monument, adjourned to meet in the Mount Vernon Church on Monday morning, at 9 o'clock.

FIFTH DAY; MONDAY, JUNE 19, 9 A. M.

Council was opened with prayer by the second Assistant Moderator, Rev. J. P. Thompson, D. D.; the first Assistant Moderator, Hon. C. G. Hammond of Illinois, being in the chair.

The minutes of Saturday's sessions were read, corrected, and approved.

Rev. Dr. J. P. Thompson resigned his place on the Committee to consider the Report on Evangelization at the South and West, and his resignation was accepted.

The report on Ministerial Education was accepted, and reference ordered to a special committee.

On motion of Rev. J. Todd, D. D., of Massachusetts, it was *Voted*, That the thanks of this Council be presented to Rev. Dr. Sturtevant for his excellent sermon preached before the Council on Thursday morning last, and that a copy be requested for publication with the procedures of the Council.

Rev. J. E. Roy read the following report on Church Building at the West:

CHURCH BUILDING.

The first instance in this country of aid in building a meeting-house was that when the Pilgrim Church made its first contribution for any object outside of its own wants to assist the Second Congregational Church of America in erecting its house of worship. The example thus set has been followed in many individual cases since. But the enterprise, as a systematic policy, was inaugurated in 1852 by the Albany Convention. When, in that assembly, the brethren of the East perceived the grace that was given unto the churches of the West in the inheritance of the Faith and Order of the Apostles and Puritans, they gave unto them the right hands of fellowship; and, as a token of affection, animated by the magnificent proffer of the mover of the project, they resolved to put into those right hands the sum of fifty thousand dollars to aid those churches in the erection of sanctuaries. Upon the same sabbath day, under an impulse of love, as when of old the people brought more than enough for the service of the sanctuary, this offering of sympathy produced an overplus of eleven thousand eight hundred and ninety-one dollars. That fund aided two hundred and thirty missionary churches in building houses of worship.

So blessed were the results of that ministration of charity, and so great was the pressure for additional aid of this kind, that a second offering was called for on Forefathers' Day in 1856. It was a pious effort to build a monument in memory of the Pilgrims, not in a single pile of elaborate architecture, but in sanctuaries that should perpetuate their spirit and their principles. This effort resulted in a collection of about ten thousand dollars, by which about forty feeble churches were helped to homes. Conviction was now confirmed of the need of some organic method in this business. Whereupon the Congregational Union, according to a provision in its constitution,—to wit, "To promote plans of coöperation in building meeting-houses and parsonages,"—assumed superintendence of the work, under the care of its Board of Trustees and of its Secretary, who has prosecuted this enterprise with such wisdom, tact, and zeal, as entitle him to the grateful confidence of the supporters of that institution, and to the affectionate esteem of its hundreds of beneficiary churches. Under these auspices, during the eight years past—and those the years of our financial revulsion and of our all-engrossing war—the "Union," while meeting the difficulties and the prejudices incident to its newness, has raised the sum of sixty-five thousand four hundred and seven dollars, and has aided therewith in building one hundred and fifty-seven churches, an average of twenty per year, while the "Union" is now pledged to thirty-two more, for which the money is in hand. Thus that which was originated in an impulse of fellowship has been transferred into an institution; the waters flowing from the smitten rock are still following our Christian Israel.

In the aggregate four hundred and twenty-seven meeting-houses have been built, an average of thirty-five per year, at an expense of one hundred and forty-nine thousand two hundred and ninety-eight dollars. But these sums total convey no adequate conception of the extent of good accomplished. To arrive at this, even approximately, we must gain

an estimate from each church so aided — its necessities met, its hopes inspired, its influence and usefulness extended. Some of these results may be generalized, as follows :

I. This enterprise has secured the erection of many houses of worship which would not otherwise have been built. It is astonishing how much of stimulus is furnished by that sure amount of cash. It often starts the work. Frequently the hope of aid is the first thing presented to inspire courage to rise up and build. It furnishes the money for the necessary articles of purchase, while much of the material and labor are subscribed in kind. It sustains during the tedious progress of the work ; it stimulates to the last grand effort of hope against hope to cover the final gap between present possibility, already twice or thrice exhausted, and the condition of freedom from debt. It often saves a church that would otherwise die out. At Lincoln, the county seat of Logan county, Ill., a town of three thousand five hundred population, and named for our late beloved President, a Congregational Church had lived four years in a small and unpleasant hall. Making no progress, the brethren began to be discouraged, and to talk of disbanding. "No," said the missionary, "*we must build.*" "Impossible," said they. Meeting called ; disheartenment complete. The "Union" proffers five hundred dollars. Hope is rallied. The house is built, at a cost of two thousand dollars. Since the dedication, one year ago, the membership and the congregation have been doubled and the Sabbath school trebled. A revival has brought in twenty hopeful converts. And the pastor writes me : "We owe our continued existence and prosperity to-day to the encouragement the Congregational Union gave us in our hour of need." This is but a specimen, and no uncommon case. Of the twelve Congregational meeting-houses built in Northern Illinois during the last fifteen months, all of which but one had aid from the "Union," eight were incited to build by the proffered help ; — the remainder could not have built alone without incurring the incubus of debt. The agent of the American Home Missionary Society for Minnesota says : "I can think of thirteen churches, which now have houses of worship, that in the first instance were undoubtedly stimulated to build by the proffer of aid. Without it, building in each case would have been delayed longer than it was, and in several cases it would not have been accomplished at all." The agent for Kansas says : "But for such help, nine of these sixteen churches, built with aid from the Union, would now be incomplete, probably not begun ; four would have been put off for months, perhaps for years ; and but three at the utmost would have been built without aid." And these sixteen are all the Congregational meeting-houses there are in that martyr State. The agent for North-western Wisconsin says : "I am sure the prosperity, if not the continued existence, of several of our more useful churches is largely due to the fact that houses of worship were secured soon after their organization ; while several churches within my field, in villages of considerable importance, are now threatened with extinction because they are not provided with places of worship wholly their own." From many years of observation, and after consultation with other persons well informed upon these matters, I am confident that of the four hundred and twenty-seven churches aided, one half would now be without houses of worship, and one quarter would yet be burdened with debt or with unfinished enterprises, had it not been for such assistance.

II. Church-building has been an efficient *auxiliary of Home Missions*. The Home Missionary Societies and the Congregational Union have to deal with the same churches, the young and the feeble. One is the Commissary department ; the other, the Quartermaster's. All that can be said of the influence of the sanctuary anywhere may be said of the missionary church, while to it are thereby secured peculiar advantages. In the East, churches could get along better without houses than at the West. Here the people are assimilated ; there they are heterogeneous, and society lacks the attraction of cohesion. This want the church edifice largely helps to meet. In the rude community, it

becomes a visible representative of the gospel. It is a garner of generated religious influences. So important to the children of Israel during their period of training was the sanctuary, that, through divine wisdom, they were furnished with the travelling tabernacle. Many persons going West make it an excuse for absenting themselves from the temporary places of worship because there is no Church edifice. When a house has been secured, such in large numbers have been brought under the influence of the gospel. A meeting-house ordinarily doubles the congregation, the pecuniary resources, and the power of the missionary Church. It lessens the amount of aid needed; it cuts short the period of dependence; and often, at once, lifts it into self-support. Three such churches in Illinois, aided by the "Union" in building, have just dedicated their houses of worship, the slips of which were at once rented for an amount to cover increased salaries and incidental expenses, thus relieving the treasury of Home Missions, while the excess over the former income came mainly from those who had been non-supporters. We find that in Illinois *thirteen* missionary churches, thus helped to sanctuaries, soon after dedication became self-supporting; in Wisconsin, *twelve*; in Michigan, *five*; in Minnesota, *three*; in Northern Iowa, *four*; in Kansas, *three*. The secretary of the "Union" reports that to five churches the sum of one thousand five hundred and fifty dollars was appropriated to pay "last bills" on houses of worship, and that each of these at once became an independent and a giving Church; thus saving to the treasury of Home Missions the annual appropriation of one thousand seven hundred dollars for the support of preaching there. A pastor, now in the East, formerly in the West, writes to the same secretary: "I consider your cause as one of the *most important*, as it increases immensely the efficiency of the Home Missionary enterprise." In the June number of the *Home Missionary*, a minister in Iowa, reporting the dedication of a house of worship after three years of tugging and lifting, and referring to the three hundred dollars secured from the "Union," calls it "the truest helper to the Home Missionary that could possibly be invented." The actuaries of the American Home Missionary Society, whose function it is, on their respective fields, to explore destitutions, to organize and to nurse the young and feeble churches, who are brought into pastoral sympathy with the weakest flocks, and under whose eye all applications for aid in Church-building pass, are unanimous and enthusiastic in their appreciation of this enterprise as the right-hand helper of Home Missions. Their last resort, sometimes, in efforts to save a Church, is to propose to build, while the first incentive they use is the prospect of aid. They understand that by thus securing Church edifices they are doing the most efficient Home Missionary work, knowing that, in many such cases, not to build is to die. The Secretary of the Old-School Presbyterian Board of Church Extension writes: "We find that the completion of a sanctuary, free from debt, almost uniformly adds largely to the congregation, at least; on an average, doubles it; that revivals of religion are very frequent in such churches; that ministerial support is largely increased, and the period of self-sustentation greatly hastened, by securing an unincumbered church."

III. The Church-building enterprise has proven itself one of true *economy in benevolence*. Its economy in saving the funds of Home Missions we have already noticed. Then by its appropriations usually *seven times* as much is developed by the applicant churches. It was found that the sixty-one thousand eight hundred and ninety-one dollars of the first fund stimulated the raising of three hundred and thirty-seven thousand seven hundred and four dollars. At the same average, the aid granted to the four hundred and twenty-seven churches in all must have called forth six hundred and twenty-six thousand eight hundred and sixty-three dollars from the beneficiaries. Then, again, this method has saved much over the old mode of self-appointed agencies for particular churches. It was truly said in the Albany Convention, that such agents ordinarily received but little more than enough to pay their salaries and travelling expenses. The present plan obviates that

waste. It saves the annoyance of such random calls. It saves pastors the trouble of investigating each case. It secures, by the agents and committees on the ground, a more rigid scrutiny into the merits of each application, and so saves unworthy appropriations. And then, as managed by a Central Board of Trust, the almoner of a sacred charity, confidence is inspired. The economy of this work appears also from the fact that the churches thus helped to homes and so to self-support become *givers*. In their state of dependence they are trained to systematic contributions by the American Home Missionary Society and the "Union," a collection every year for these respective causes being the condition on which aid is granted; so that this habit of remembering other feeble churches will be likely to abide, and so too will every good cause be made the gainer by the increase of the number of *giving* churches. One Church in Chicago, that was aided by the Fifty Thousand Dollar Fund, gave, the last year, besides a generous support of the gospel, one thousand eight hundred and ninety-nine dollars to objects of benevolence, and paid five thousand six hundred and fifty-two dollars on a subscription of thirty thousand dollars for its permanent edifice. Of the thirty-two churches that contributed to the Congregational Union in the quarter next to the last, *seven* had been aided from the same treasury. The District Secretary of the Baptist Home Mission Society for New England, after a three months' reconnoissance at the West, said, "It is my profound conviction, that, rather than sustain two missionaries in two towns for five years, it were much better to sustain only one, and build for him a good house of worship." One, who is acquainted with the Western churches, is greatly surprised, in reading over the list of those aided in building, to find how many that are now prosperous and generous were so recently recipients of this Christian charity. Only to read in this place the roll call of the churches thus helped out of weakness into strength, would be at once a testimony and an argument in favor of the economy of this policy.

IV. A precious result of aid in building sanctuaries is its influence in promoting in them *revivals of religion*. The entrance upon such a house has often been a signal for the manifestation of the Spirit; and such seasons of revival following upon the dedication services have not been few. At the consecration of the first church aided in Illinois by the Albany Fund, the incense offered was that of the first love of several new-born souls, and this was followed in a few months by a work of grace that added some ninety persons to the company of believers. Of the six churches aided in Southern Ohio by that same Fund, *all* received a baptism of the Spirit soon after dedication. Of those aided in Illinois up to the present time, *twelve* have enjoyed revivals soon after entering their new houses of worship; in Wisconsin, *seven*; in Minnesota, *five*; in Iowa, *fifteen*. Complete returns would show that very many of these new church edifices have become at once places of spiritual nativity. It is also noticeable that meeting-houses have frequently been built immediately after seasons of spiritual refreshing.

V. As a result of the Church-erection scheme, it has contributed to an *increased prevalence of the principles and polity of the Puritans*. Since the Albany Convention, the number of Congregational churches in the West, including Ohio, has increased from five hundred and seventy-three to one thousand and eighty-four, and their membership from twenty-eight thousand two hundred and ninety-nine to fifty-nine thousand nine hundred and sixty-eight. If we make the increase of the last year, not yet reported, the same as the year before, then these churches will have more than *doubled* in number and in membership since the initiation of this enterprise. Various causes have contributed to this growth. One was the natural force of this free and simple polity; one was the anti-slavery position of these churches; another was the arousing, in some degree, of the people of this faith to the duty of disseminating the wisdom of the New Testament in regard to the Church constitution; and not the least of these causes was the policy of Church-build-

ing. It is more than a coincidence that this era of the increase of churches corresponds with the era of systematic aid in erecting meeting-houses. Churches that would naturally take on the form of autonomy have, by this help in securing their houses, been saved from yielding to solicitation to assume an uncongenial polity in order to gain the needed aid in building. Not a few churches have been organized in places where a house seemed to be a prime necessity, and where the Congregational Union by its help has secured the organization of as many churches in important positions. Take an instance. At Kokomo, Ind., a thrifty railroad town, a county seat, with a fine academy, with a population of two thousand, where was only a Methodist church and a Campbellite, each with a feeble administration, another church was seen to be needed, one that should embody the small Calvinistic element of four different denominations. And though there was but one Congregational family in the place, and though some who proposed to come into the organization had never seen a Congregational minister before, yet it was found that this mixed material could be most readily affiliated under the polity of the brotherhood. But a house of worship was seen to be a *sine quâ non*, inasmuch as two other efforts by other denominations had miscarried, through a failure in Church-building. And so the proffer of aid from the American Home Missionary Society was accompanied with an assurance of help for a house. Upon that, a church of seventeen members was organized, a minister secured, and now the sanctuary is drawing toward completion, while the membership has been doubled, and a rare position of influence and usefulness attained. Without such aid, that church, which has just now entertained the General Association of the State, and whose pastor is a member of this Council, would not have been brought into life.

VI. Our Church-building enterprise has imparted a stimulus in the same direction to all the other denominations. Taking the idea from the Albany Convention, the New-School Presbyterians, in 1853, raised a Church-Erection Fund, which now amounts to one hundred and twenty-three thousand eight hundred and forty-six dollars, and has aided two hundred and twenty-eight churches. In 1854 the Baptist Home Mission Society undertook to raise a fund of one hundred thousand dollars, but has as yet secured only thirty-five thousand dollars of it. In 1855 the Old-School Presbyterians, instead of their committee of the Board of Domestic Missions, set up a Church-Extension Board, which calls for annual collections, and has thus far aided five hundred and sixty-six churches, besides the three hundred and eighty-two assisted by the old committee; while their receipts, the last year, have been thirty-eight thousand seven hundred and ninety-six dollars and ninety-eight cents, and the aggregate of collections for this object have been three hundred and twenty thousand nine hundred and ten dollars and ninety-three cents. The Methodists have just set up a Church-Extension Board for the same purpose. Thus the denomination, nine-tenths of whose charities have been given for undenominational purposes, and not a little of that to build up another sect, imparts to all the others a stimulus in the idea and the plan of church-erection. Not a little of the good done by the building of these eleven or twelve hundred Church edifices in other communions is due to the Albany scheme. Such, then, not to speak of the binding of the East and the West together by this enterprise, not to speak of its relation to patriotism illustrated by the passage, "He loveth our nation, and hath built us a synagogue," — such are some of the precious fruits of this undertaking. It has helped hundreds of churches to houses; it has been an auxiliary to Home Missions; it has increased economy in benevolence; it has promoted revivals of religion; it has disseminated Puritan ideas; it has led other branches of the church into a like work. How vast the amount of good accomplished by the outlay of so small an amount as one hundred and forty-nine thousand dollars! Such results become in themselves a sufficient argument for the prosecution of this enterprise, if indeed there be anything more to be done in that direction.

What, then, are the present and prospective necessities in this matter? "The thing which has been is that which shall be." Read over the Secretary's successive Quarterly Reports, and while you will be moved to grateful emotion in view of the good accomplished by this agency, you will also be oppressed with a sense of the vastness of the work left undone simply for want of means. The statement of so many applications, ten, fifteen, twenty, rejected for the lack of funds, becomes a painful recurrence. Nor are these the same ever-waiting supplicants. Baffled in their suit, they retire, some to struggle on with adversity, some to die; while others take their place at the suitors' stand, only to be kindly but peremptorily dismissed. Says one report: "But there are twenty-six churches now urgently pressing their claims for small appropriations, with many of which the question is, 'to build or to disband;'" and another: "Still back of these are scores of others, whose only hope of success is to be found in our treasury;" and one of the very latest says: "For scores that are waiting and longing for aid we must hold back until the givers shall afford us the means of aiding them." It certainly must be a painful experience of the gentlemen who serve as the Trustees and the Secretary of this interest, to see these successive bands of Christ's disciples, in which are the elements of so much blessing, struggling for life upon the waves of adversity, while they are themselves powerless to respond to the cry for help.

Then we find that there are in Michigan, at the present time, *fifty* Congregational churches that have no houses of worship; in Illinois, *forty-four*; in Wisconsin, *thirty-nine*; in Minnesota, *forty*; in Iowa, *fifty-eight*; in Kansas, *sixteen*; and many in other States; so that, in all, as nearly as we can ascertain, there are *four hundred* of these families of the Puritan sisterhood without homes, all of which need to be brought into the holy habitation.

Then there is no reason why we may not expect that in the next twelve years, as in the last, the churches of this pattern will, at the West, double their number, raising it from one thousand and eighty-four to two thousand one hundred and sixty-eight, many of which, in embryo communities, will need aid in securing that first of all requisites in a new country, a place to live in. There will always be, along our ever-receding frontier, a cordon of such feeble churches, the outposts of our Christian civilization, which will appeal to our sympathy. The opening of the Pacific Railway; the operation of the Homestead Law and of Soldiers' Warrants; the tremendous stimulus to new settlement afforded by the rich metals in all of the central mountain country; the flood of foreign emigration; the manufacturing interest, the seat of which is working westward; all these influences will tend to hasten the filling up of our intercontinental empire, which must be brought into allegiance to Christ. The extent of that country yet to be filled with living souls we can but little realize. The half-way place on the parallel of New York is yet two hundred miles beyond the Missouri, seven hundred beyond Chicago, the gateway of the North-west, seventeen hundred west of Boston! The Territories upon the Rocky Mountains are already coming to their majority, and asking of the paternal authority their portion of goods. Unborn Commonwealths are yet to come from that region to knock at the door of our national Capitol for recognition. The extent of territory in those oncoming States staggers comprehension. And yet into that region of vast distances and possibilities the enterprise of Home Missions is rapidly projecting itself, following in the path of the pioneer, the miner, the soldier. The Path-Finder threw out our glorious stars and stripes from the loftiest peak of those Rocky Mountains; and so the Home Missionary has unfurled the banner of Jesus upon the same Alpine range; even into the region and shadow of death has he borne it, setting up the claim of his King upon the adherents of that system of abomination which now occupies the heart of the continent. All over that region, churches of the Pilgrim faith will be born, and they must have

homes. Their Redeemer is already there, "waiting to find room." And "as the mother of Jesus looked up wistfully to the guest-chamber that cold night, drawing her Holy Thing to her bosom," so will these new-born churches of Christ look longingly to our spacious and amply furnished sanctuaries for hospitality and blessing.

Then, in the older portions of the missionary field, away from the original centers of population, away from the railway stations, in the isolated townships of well-to-do farmers, there is yet a vast work to be done. Many new churches are there to be organized; many new houses of worship to be built. If we are to profit by the experience of New England, and by its awakened interest in home evangelization, we must forestall the "waste places." Of this kind of work take an example: A banker in Michigan City, Indiana, goes out seven miles to a neglected neighborhood, cursed with a distillery, and starts a Sabbath school. A revival ensues. The distillery is turned into a flouring mill. A Church is organized, and the superintendent becomes the lay-preacher. The old school-house is enlarged; a new one is built, and this is outgrown by the congregation and the aspiration of the brotherhood. A Church must be built. People poor; prospect poorer. The "Union" proffers aid. A neat and commodious sanctuary is secured; and, through the "Union," a young man in the Central Church of New Haven, Merritt W. Barnes, as a dying gift appropriates his little all to pay the last bills of three hundred dollars,—a legacy of love commemorated by a tablet set into the wall of that house of God. Last summer, during the vacation of the Chicago Seminary, one of the students, under commission of the American Home Missionary Society, relieved the lay pastor, and in the new house was permitted to welcome nine persons into that fellowship as the result of a spiritual refreshing in harvest-time.

Then who can compute the demand for aid in Church-erection at the South? The angel of the Lord is now saying to the Philip of our Evangelism: "Go toward the South . . . which is desert." If we had come across this newly-discovered missionary field in any other part of the globe, it would thrill the heart of Christians to occupy it at once. Though their treason, in seeking the life of our nation, has slain our sons and brothers, and now our beloved President, yet thither we are bidden to go with the gospel, even as the disciples were directed by their Lord to begin at Jerusalem, the very city which had rejected and crucified him, and even as Philip was to carry the Evangel of Jesus to that same Philistia which had been the perpetual enemy of Israel. We are likewise under special obligation to propagate there that system of Church-order, which, divinely appointed, like Christianity itself, is adapted to man as man in all parts of the earth; which by its simple form and catholic spirit is well fitted to unite and assimilate that disorganized material, which, by its affinity for freedom and its cleaner record, is suited to that recoil going on at the South in intelligent and conscientious minds; and which, in its reproduced style of Puritanism, though long rejected there, will be the most hopeful means of rescuing that fair land from its moral desolation.

Now, then, the churches which, among both the whites and the blacks, are there to spring up as by magic, must be *housed*. In that disrupted society, a chaste, comfortable Church-edifice will be a powerful attraction. Said Dr. Lyman Beecher, in the Albany Convention: "If you want martins about your house, you must put up a martin-box." In the South there will be special need of using the economy of Church-erection in order to take up this great work at its flood-tide. Not as heretofore in the gradualness of the opening of the Home Missionary field, now whole States, to the number of one third of our Federal Union, already populated and seething with the antagonistic influence of irreligion, are thrown upon our hands; and God says, Take these, reform them, Christianize them. In order to meet this exigency, we shall need all the attracting, sustaining influence of sanctuaries. When our soldiers went first into the service, in the abandon of

heroism, they cared little for intrenchments; but, wiser by experience, they will now work cheerfully at every halt upon some simple breastwork. The soldiers of Christ going South, in order to save all their gain and to make irresistible their advance, must have their series of fortifications. Neglecting this, though they may gain important strategic points, their safety and success will be in jeopardy. At Hannibal, Mo., the "Union" has fortified one such position, which has stood through the rebellion a rallying center for loyalty, has sent a stream of influence along the line of railway that crosses the State, and now with its membership of one hundred, its home Sabbath school of three hundred and thirty pupils, its Mission school of one hundred and fifty, and its school of four hundred colored people, is accomplishing in that city a vast deal of work for Christ. Already applications are coming in from the South for more of such defences.

Such being the demand for Church-building at the West and at the South, how grave must be the consequences of neglecting it! Imagine this work of the last twelve years undone, a large proportion of these four hundred and twenty-seven missionary churches left without sanctuaries, and some of them dead. What apology could satisfy the Head of the Church for such dereliction? Then imagine the four hundred families in our Christian sisterhood, yet without homes, deprived of all prospect of aid from this source in the future, many of them doomed to a protracted feebleness, which shall deaden hope and finally life itself. Then consider the hundreds of churches yet to spring up, many of which, if not planted in the house of the Lord, will droop, and bear but little fruit. In the failure to provide these garnerers, vast harvests will go into the earth.

Then, as a consequence of neglecting this work, many of these Puritan flocks will be driven into folds not congenial. It would be a shame that the body of churches, which led the way in this scheme of benevolence, should fall behind in the enterprise, and actually turn its own people over to those of other faith and order for hospitality. It would be worse than a shame; it would be a crime: for "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." These which, by lineal descent or by *adoption*, are the children of the Puritan family, have a right, by all principles of equity and of grace, to look to the parent for nurture and for protection. The two denominations which have learned to do this work the most efficiently are those that would make the most of a draft upon the Congregational material. We honor those branches of Christ's people; we wish them all success in bringing their feeble churches into the sanctuary. But we think that we have a more excellent way; that the people of the Puritan faith can do the most good under the forms of their own simple polity, and that the Congregational *swarms* will do the best in Congregational *hives*. We believe that, as a miracle was wrought to convince the apostles that the gospel was to go beyond their own nationality, so now God, by the marvellous revelations of war, is teaching us that the same gospel is to be carried in the same Church-order to all parts of our land, and that the crossing of no parallels of latitude or of longitude can justify an exchange of that system for any man-made establishment. And it will be neither with self-satisfaction nor with approval, human or divine, that we come to the confession, "They made me the keeper of the vineyards, but mine own vineyard have I not kept."

It is a favor of Providence that we have in the Congregational Union an organ of this enterprise, well-manned, skilled by experience, settled in its policies, and so prepared for the crisis. Though its work is germane to that of the Home Missionary Societies, yet a wise division of the labor, which has an appalling magnitude, the certainty of raising more funds by a double appeal, and the mutual helpfulness of the two departments, will make it wise to continue the present arrangement. All the other denominations but one give to this cause a separate organ, and one of these changed to a double-acting machinery

after having tried the single. The established principle of annual collections has, over an invested fund, the advantage of keeping the cause fresh in the thought and sympathy of the churches, and of avoiding the risks of an accumulated capital; while, under the present demands upon benevolence, the raising of any competent endowment would seem to be out of the question. As to the amount that will be needed for Church-building, year by year, it will not do to put the estimate at anything less than fifty thousand dollars.

But how can the treasury be kept in a condition equal to this draft? We believe that all that will be needed will be to afford every congregation in our fellowship the opportunity of making an annual offering to this cause, and that, in order to this, every Church place this object upon its calendar. During the last reported year, only one hundred and fifty-five, or one in eighteen, of the Congregational churches contributed to this object. The secret of the success of the Old-School Presbyterian Church Extension Board seems to have been in getting collections from a large number of churches. During the last year, seven hundred and fifty-one Church-contributions were acknowledged; and these, if we leave out the gifts of two congregations in New York City, averaged only seventeen dollars and sixty-seven cents, while four hundred and nine of the churches gave but ten dollars and under. If but one half of the Congregational churches would simply "go through with the motions" of a collection for this cause, the treasury would not labor. But if, as one of the latest applicants, the Congregational Union can scarcely find room in the calendar, then it may be well for this Council to advise the churches to *make* a place for this feeder of all the other charities. In the plans recommended by the General Associations of Ohio, Michigan, Illinois, and Wisconsin, this cause has its specific month; the system is growing in favor, and this object meets with a peculiar appreciation. Indeed it should be said for the encouragement of Eastern friends, who have given so freely to the West, that the seed thus sown is now coming to the harvest. A generous spirit is growing up in those Western churches, which will join the East in liberal giving for the new West and the South. That stream of New England theology and of Puritan ideas, which has been poured across the West, has given character to its institutions, and has thus magnified its power for good, as now the swelling current shall sweep down to the Gulf. And if the parental household, by the exhausting of itself for the welfare of its emigrating offspring, shall ever come to the need of succor, then with grateful, loving attention will the children, natural and adopted, delight to reciprocate the blessing.

But still, in order to the filling of this treasury, in common with those of all other benevolence, in order to our rising to the sublimity of this providential occasion, we need a national dispensation of the Spirit that shall lead to a consecration of property and of life wholly unto the Lord.

This report was accepted, and reference ordered to a special committee.

A half-hour was spent in devotional exercises.

The committee appointed to report on the subject of Home Evangelization presented their report by Rev. Daniel P. Noyes, of Massachusetts, as follows:

PAROCHIAL EVANGELIZATION.

The Committee appointed to introduce to the National Council of Congregational Churches the subject of Parochial Evangelization report the following

STATEMENT.

The work of our churches divides itself into several departments. Efforts in behalf of other nations we call Foreign Missions; the founding of new churches and the

assistance of such as are feeble, within the limits of our own country, we name Home Missions; while all churches exist for a particular work, styled, in the resolution appointing this Committee, *Parochial Evangelization*—a work which looks towards the reconciliation and sanctification of all the souls embraced within the communities that severally constitute the proper parishes of the churches, and which aims at a general and complete Popular Christianization.

The object of the present paper is to bring clearly to mind this glorious duty and privilege of the churches, with some of the ways of its fulfilment. To this end, it is necessary briefly to recall the true idea and office of the Church, and to consider somewhat more at length the modes in which its established services and its administration may be most efficient.

THE CHURCH UNIVERSAL.

It is the chief end of man to glorify God, and share His joy; and of the world, to be a place of nurture for souls thus fulfilling their end. The Church on earth embraces all who have begun to glorify and enjoy God, and so is the essential realization of the end of creation; but being the "body of Christ," wherein he dwells and whereby he works, it is also the means of its realization. The conquest of the world is its proper function; and it is no more really the natural quality of salt to save from corruption, or of light to annihilate darkness, of leaven to leaven the lump, or of a living seed to assimilate earth, air, water, and light, into its own body, according to its own law, than for the Spirit of Christ, working in and through the Church, to cleanse from moral corruption, disperse moral darkness, fill society with a divine leaven, and incorporate with its own body, and build up in heavenly beauty, the alienated and lost souls that surround it. God ordained the churches for this end; and they must be esteemed equal to its accomplishment. In entering upon the consideration of our subject, we properly start with this assumption.

ORGANIC CHURCHES.

But, obviously, in order that our *organic* churches—which are, at best, but an imperfect realization of their idea—may justify such an expectation, they must be *really churches*, and must be nothing else.

To this end it is necessary, first, that they should be composed of believers—of those who have begun to love with Christ's love; a love in which they are holy and a brotherhood.

Furthermore, every Church must needs embody its essential idea in its organization, and be a brotherhood in form as well as in spirit; avoiding all semblance of such authority and subjection as are common in the world. No "greatest" and no "master" can be recognized here. As believers, we have one Master, and he is above: all we are brethren. The apostle disclaimed dominion, and aspired only to be a helper of joy to his fellow-disciples; and our blessed Lord specifically instructed his followers with regard to the spirit and law of his Church, when he washed their feet.

The structure of a society embodies ideas and fixes relations; and these ideas it is always teaching, and these relations are always shaping character and action. The Church needs to have the true Church-form—of a brotherhood—or its organization will be subtly, or perhaps very openly, counterworking its work. Its very organization should be the birth of a love which annihilates caste and sense of hierarchy.

When churches have thus been organized of the right material, and in the right form, they need to be careful, thirdly, to confine themselves to their true end.

The one end of the Church universal is the glory of God in human redemption; and the local Church finds its one chief end in the same result throughout the community

which makes up its proper parish; in other words, "parochial evangelization." It may not allow itself to be turned to any other object; nor can it safely unite with other churches as a constituent in societies, either secular or semi-secular, whose operations involve large material interests or weighty financial cares. One thing it has to do; and that is so immense and difficult, that it cannot give itself to anything else. In one precious and eternal bond is it united with all other churches of the Lord Jesus Christ; and it may not imperil this most sacred of all conceivable relations, so peculiarly delicate and sensitive, by grosser mixtures, so often fruitful of strife. It is essential that each Church both hold fast to its exclusively spiritual end, and to its own separate identity and responsibility, maintaining, indeed, the closest possible spiritual union with other churches, in love, but refusing all corporate and business ties with them, all authority (in the worldly sense), and all subjection. This we hold to be essential to the prosecution of a thorough and universal parochial evangelization.

When churches have thus been organized of the right material, in the right form, and for the right end, it remains, fourthly, that they adopt the right methods for the accomplishment of this end. The end, as already stated, is the working-out, under God, of human redemption from sin, into love, blessedness, and holy service; and the work of the Church may be viewed in three aspects, as related directly to God, to believers, and to man still in a state of alienation; thus having the three divisions of worship, edification, and conversion; and its efficiency in all these is necessary to its success in parochial evangelization.

THE CHURCH-WORK.

WORSHIP.

The first great duty of the Church is *worship*. This is God's due; and it is essential that every Church render a pure and acceptable worship before the throne of the Divine Majesty. But inasmuch as God is most glorified by that which is so ordered as to be also the greatest blessing to his children, its method may appropriately be considered when we come to treat of what is essential to Christian edification.

EDIFICATION.

The second great object of the Church, prominent in its work of parochial evangelization, is the *edification of its members in the divine love*.

By Worship.

The first means by which it furthers this aim is a *worship* in which it becomes a channel of divine grace to all participants, and offers itself, as such, to all witnesses of its act.

Worship is rendered (1) when the hearts and minds of a devout assembly are reverently yielded to the guidance of *Holy Writ*—records of the divine dealings, breathings of penitence, prayer, and thanksgiving, and the story of redemption—motions of minds moved by the Holy Ghost. This is the river which makes glad the city of God. We need to go back ever to these flowings of the primal springs.

There are two ways in which this benefit of Scripture may be enjoyed by a worshipping congregation: viz., listening to an expressive reading, which re-clothes the sacred words with their original life; and chanting. It is to be regretted that the latter is no more in use among us; as, with singing, it is almost the only way in which an assembly can properly join in the outward expression of worship through the lips. Our congregations will probably never satisfactorily realize and appropriate the meaning and preciousness of the most ancient songs of the Church until they have learned to chant them, and this in more reverent and less hurried style than prevails elsewhere. We should not be

altogether wide from the truth, if we were to say, that it requires the strength of a great multitude to bear into our hearts the weight and sense of these words of God. Our children ought, from the beginning, to be made to feel the grandeur and the gladness, the lowliness and the tenderness, of these inspired Psalms. Each Church needs them in the evangelization of its parish.

The two methods that have been mentioned are the only seemly and proper methods in which congregations can use the Scriptures in the public services of the sanctuary.

(2.) The "service of *song*" in the Lord's house, it is now generally conceded, needs to be chiefly rendered by the whole congregation, led by a choir. But our churches have by no means, as yet, entered upon the exceeding riches of the inheritance of the saints, contained in this elevating, comforting, and transporting service — so full of blessing to devout hearts, in its nearness and sweetness of communion with our Lord, and so universally attractive and impressive. There is a mighty power of edification and of persuasion in rhythmic, melodious psalms and hymns and choral harmonies, which our churches and their schools have only begun to realize. It can unquestionably be made a powerful instrument in the evangelization of communities and of classes that now neglect the sanctuary; and, indeed, has already often been of great service in attracting children to the Sunday School, and their parents to the place of public worship.

(3.) As the mere reading of Scripture — in seemly style — becomes a way of worship, so the *preaching* of the divine word often leads the hearts of a congregation, in a contemplation of God and a beholding of his glory, to thanksgiving, adoration, confession, and yearnings of deepest aspiration and longing. If we dare look toward the Christianization of whole communities — and what minister or Church dares aim at anything less — how must we abjure all merely literary, logical, disputatious, denunciatory, or melodramatic and sentimental preaching, and strive to bring our hearers in view of the eternal mountains of God, the mighty truths whose foundations and whose summits are equally out of sight! In those mountains is peace and joy; they are homes of power; and from them flow the living waters. The deepest truth is most divine; and is not merely pleasant, beautiful, and moving, but awful, glorious, transforming, and transporting. It is our privilege to wield this truth; and, for our work, we need it. The people must worship while they hear. It were vain to think of the Christianization of communities if we were to forget this.

(4.) In public *prayer*, the most perfect union of hearts is probably reached when one man of fervent and devout spirit leads the multitude, in words, which, with his tones, are the birth of the moment — the breathing of the Holy Ghost. But, that this may ordinarily be secured, even in moderate measure, it is necessary that the person who leads should be habitually in communion with God; and, furthermore, should be accustomed to turn his inward communings into words. The usage of our churches now lays this demand upon their ministers. It is a wholesome burden, and ought by no means to be removed. Having adopted the highest possible ideal, we ought to seek to rise to its demand. The effort, in our work of parochial evangelization, is to bring all souls into communion with God; and the Church maintains these public acts of communion, in part, from the hope that the spirit of devotion may spread, like leaven, from soul to soul, till all be leavened. But, that the leaven may spread, it must be real, and real at the time which is its opportunity.

By Instruction.

The second method in which a Church promotes the edification of its members is by supplying *instruction*.

The instruction furnished in the Church aims at the reconciliation and sanctification of

souls by bringing them face to face with God in Christ, that, beholding his glory, they may be changed into the same image. If it exhibit not that glory, it fails of its end. So far as it deals with other than eternal realities, and with thoughts lower than the thoughts of God, or is satisfied with a beauty inferior to that of Christ, it stoops from its state, and abases its sovereignty. It ought to unveil eternity; to unfold the mind of God; to take divine things, and show them unto men; to make plain the ways of a heavenly life here on earth; and to breathe something of the dignity native to souls regenerate and sanctified—the dignity of a love like Christ's. While considering the methods of parochial evangelization, neither the ministry nor the churches may forget this.

In Organization.

But verbal instruction is not all. As has been already remarked, the very structure of the Church, when what it should be, is mighty for the *instruction* of its members and of the community at large. But while, in its constitution and the general spirit of its administration, it needs to express and teach the Christian love, and while in its worship and the ministrations of its pulpit it must not fail to edify, it ought to do this, thirdly, by furnishing *special facilities and opportunities for the development among its members of an active love.*

Arrangements should be made by every Church for bringing its members together, so that they should become acquainted, and acquainted as Christians. For this purpose, the weekly prayer meeting is of priceless value. So, too, are the smaller neighborhood prayer meetings, and all social religious gatherings, and indeed all religious social assemblies—in many places too much neglected. In every practicable way the Church needs continually to strive to bring about among its members the fulfilment of the Saviour's prayer—that “they all may be *one*.” Upon this largely depends the possibility of an extended Christian influence and of the development of a system of church-work. The love is indispensable to union in labor; and for the awakening and cherishing of love, there must be acquaintance and intercourse. Our church members have all been welcomed with covenant vows of affection and help, which deserve to be better kept; and, to facilitate this, special arrangements are necessary.

But not alone in the delight and the impulse of love does the Church need to build itself up; it should edify itself also in love's *wisdom*—in that spiritual wisdom which only comes from living out Christ's precepts. These precepts involve the most fundamental and comprehensive principles, which principles must be studied in their application, and not simply heard of from a teacher, in order really to possess the soul. Accordingly, the Church needs to throw upon its members the *responsibility of decision*, in the application of Christian principles, especially of those which are fundamental; and any Church leader who undertakes to decide for his Church, or, worse still, to force his judgment upon them, or, worst of all, to carry a judgment by intrigue or intimidation, misconceives his office. His office is to guide, not to dictate—least of all to manipulate. It is his privilege to lead his brethren in the study of the mind of the Spirit, so that they, all together, shall apprehend it—not to declare it by authority. He is guide, not governor. No man can be a master in the Church. And whoso departs from Christian simplicity, and assumes control, or uses “art,” grieves the Spirit, sins against the brethren, and breaks the constitution of the Church. In like manner, also, any Church which submits to a dominion that dulls its life transgresses its fundamental law.

It is only by familiarizing men with the practical application of principles that they can be put in possession of them. This the Church does when organized and administered faithfully after the New-Testament model. When organized and governed after any other plan, its efficiency is necessarily impaired.

Again: not only must the responsibility of decision, especially in important questions be thrown upon the members of the Church, but for their own spiritual good they all need also a share in the responsibilities and the manifold benefits of *church-work*. So essential is this privilege, that we may even declare it indispensable. But of this we shall speak more at large under another head.

In Fellowship.

Again: each Church needs to stand in suitable relations with other churches — recognizing and feeling its oneness, not only with those of its immediate neighborhood and its own time, but with all true churches of every age. With its neighbors it should join in counsel and labor; and it has no right to allow any bonds of authority to divide it from such communion. All should be counted its neighbors with whom it can join, or whom it can reach, to bless. Nor should it lack a sense of unity with the churches of other lands, of other days, and other names. Great strength comes from a consciousness of the oneness of the Lord's kingdom; and this needs not at all a corporate unity, so sure to work disaster, and to defer the accomplishment of our Saviour's prayer, but can best exist without it.

In the Sacraments.

Finally: each Church needs for its edification to cherish most solemnly and tenderly *a sense of union with the Lord*.

The unity of all true churches of Jesus Christ with one another, and of all believers with their head, is commemorated, figured, ratified, and perpetuated in the sacraments — those universal signs and seals, which, shared by all, are a manifestation of their oneness from the beginning — of their oneness with Christ. We cannot hold in too dear affection, or celebrate with too loving and careful solemnity, these seasons of grace, in which all ages join and all disciples remember their only Lord. Churches which propose the Christianization of their parishes need to take all possible pains to secure the full blessing of these sacred opportunities.

CONVERSION.

The third great end of the Church remains; viz., the *bringing into a state of reconciliation the souls that are alienated from God*.

We have, it is presupposed, a Church composed of believers — persons who have begun to love with a love like Christ's; organized a brotherhood; worshipping God; instructing and edifying its members in the wisdom, the power, and joy of divine love; entering into sacred bonds of communion in the sacraments.

But the chief labor of Christ's militant Church on earth has ever been the reconciliation of alienated souls, the saving of the lost. Not only do our churches find their principal *work* here, but they cannot even be faithful toward their own members unless they engage them in efforts for the spiritual benefit of those who are still out of personal covenant with God. Very properly, therefore, is the inquiry urged home upon us: How can a Church be faithful and successful in this momentous work?

Trust in God.

First of all, it needs to be keenly sensible of the fact, that the work of saving and sanctifying souls is the work of God and that it is only as in union with him that men are privileged or able to engage in it.

The Doctrine of the Church.

In the *next* place, it is in a high degree important that the Church should understand

its own nature and office. Its members need to be so well instructed in the *Doctrine of the Church*, that the thought of God's kingdom, and of his earthly kingdom and family, should occupy and thrill their minds. There are no truths more full of light and power than those which center here. Without them, churches will but imperfectly grasp the idea of what they have to do, and will lack both the courage and the faith indispensable to sustained activity and a comprehensive and permanent success.

Parishes.

In the *third* place, it is important that every Church should definitely recognize and accept its own particular work — *its parish*. The very form of the statement proposing for this Council's consideration — the subject of "*Parochial Evangelization*" — seems to assume that this has already been done; and yet how seldom, in our day, is it really done!

But, if a Church is to do its work, it must know its work — know it as a Church. Nor can we reflect at all upon this matter, without perceiving that when once this work has taken definite form in the mind of the Church, and has been solemnly acknowledged before God as his commission, one important step has been gained. The divine call now sounds clear, has been understood, and the Church has answered, "Here am I."

Furthermore, so soon as a definite work has thus been recognized, its *parts* begin to be distinguished — some, perhaps, very difficult, but others more immediately hopeful; and so an *order* begins to appear; and now, no sooner has it been determined where to commence, than *methods* suggest themselves — a really intelligent beginning can be made, a beginning of the whole; and the motive drawn from the whole urges and helps the prosecution of each part; furnishing a great advantage to every working member, and especially to the pastor, whose duty it is to superintend and incite.

In most rural districts, and in some villages, the natural "parish" of the Church is so obvious that no question can arise concerning its boundaries; and where two or more churches stand side by side, and draw their congregations from the same communities, the question is still one of no difficulty; for here the churches obviously have a *joint* parish; and, having agreed upon such division of labor as the case demands, may each go forward with its own, recognizing, in reference to the whole, a joint responsibility, while also owning a distinct care and duty. Nor, where churches of other denominations are found, does this bring in any serious complication. For, acknowledging with joy their work for the Lord, we shall find enough for our hearts and hands in caring for our own and for neglected families.

But it may be said that this system of parishes is impossible at the West, where missionaries sometimes have whole counties under their charge. On the contrary, it is quite as easily arranged there as elsewhere, and is, perhaps, of greater importance than in Eastern communities; in every case, there is a community that forms the proper parish of the Church which the missionary makes his principal center. This is that Church's field; the rest is the minister's *outfield*, over which he exercises inspection, and where he temporarily bestows a certain amount of labor, in preparation for other laborers who shall enter in and establish permanent centers and parishes. It is of the utmost importance that the young churches of the West, now in their formative period, be educated to the idea of *Church responsibility for communities*.

The plan suggested may possibly be thought to be impracticable in cities. By no means; for it would supply what city churches so greatly need — a definite object and mode of practical union; and, indeed, is absolutely necessary to the thorough occupation of their field. A certain geographical allotment will, it is believed, be found expedient in all our largest towns.

The Home Prayer Meeting.

But a Church cannot be expected permanently to keep in mind a corporate duty, unless in its corporate capacity it regularly recalls and considers it. Inevitably, interest will flag, and efforts will wane, unless the Church holds regular meetings in behalf of its work. Wherefore it is evident, *fourthly*, that "the *home prayer meeting*" — i. e., a meeting devoted to prayer and counsel specifically in behalf of the Church and its parish — is valuable, and perhaps indispensable, as a means of reminding the Church of its duties, besides affording occasion for that fervent supplication which avails much.

Moreover, since all beginnings are in God, and all human beginnings leading to real success must be with God, it would seem impossible for any Church to make any wiser commencement of new efforts for its parish than this, of regular prayer in its behalf. No Church is so strong that it can afford to neglect prayer, nor is any so weak that it cannot pray. If the difficulties that encompass it are so great that it sees no way whatsoever in which it can make any beginning of new labor, then, surely, it is called to lay the case before God, to study it in his presence, and with undoubting faith to await the guidings of his Spirit and Providence.

Systematic Labor.

Fifthly, It is important that a Church should prosecute its work upon *system*. It has already been remarked, that, so soon as the Church has defined its parish, the several distinct *parts* of its work begin to appear. The community is at once resolved into four principal classes, comprising (1) the members of the Church; (2) members of the congregation, and regular attendants who are not members of the church; (3) those in some sense *connected* with the congregation, but not regular or frequent attendants at the sanctuary; (4) families and individuals having no real connection with any Christian congregation, and who come under no stated religious influence.

Each of these classes, again, has a four-fold division, according to age; into children, youth, the mature, and the old. A watchful pastor undoubtedly carries the analysis further, and classifies the members of these subordinate portions in accordance with diversities of condition, character, and history, which indicate different ways in which Christian influences may be expected to reach them with good effect.

Although we are not here called to enter in detail upon a discussion of methods of church-labor, it may be proper to indicate certain points that invite special attention.

And, first, with regard to the religious education of *children*. We believe it possible, through the Sunday school and otherwise, to secure a larger amount of valuable Christian instruction at the children's homes; and that this is necessary.

This end would be promoted by giving a greater fulness and impressiveness to the mode of administering the baptism of children (which ought always to include a brief but solemn covenant, and an appropriate chant or hymn), by a more frequent and urgent preaching of this duty, and by a system of tender watchfulness, on the part of the Church, over the baptized children of its charge, and over all the children of its congregation and Sunday school.

Furthermore, there is need of a competent revision of Scripture question-books, of Sunday-school library, and especially of Sunday-school music-books, and the relentless exclusion of all that are not of really excellent quality. The amount of poor and bad material in our children's singing-books is appalling.

Secondly, In respect to the religious training of our *youth*. It is a question for those competent to decide, whether more pains may not wisely be taken to exhibit the gospel *in its glory*, so that the young, who are easily kindled with enthusiasm, may be led to feel that nothing else can possibly be so glorious as the truths and realities contained in this

"gospel of the blessed God;" also whether, in addition to general instruction, special teachings for the purpose of guarding against prevalent errors might not be of use; whether *succinct catechisms* might not be formed for this purpose; and whether lectures upon portions of Church history, and the history of opinions, could not be turned to advantage; whether the influences of "society" may not be made more uniformly benignant and wholesome; whether pastors are really faithful in following up with personal labors the effects of their preaching.

Thirdly, Are not persons of *adult* years often incorrectly presumed to be practically out of reach? and would not a more sedulous care — would not more *system* — in pastoral labor and administration be fruitful of precious results?

It is certainly true that our churches do not study, methodize, and watch their work as they should; and important portions of it are often wholly neglected, while others suffer from the inattention necessarily consequent upon lack of system. Business is impossible without method; and a similar attention to system is indispensable to any complicated or long-continued work.

Fourthly, There are many *families* and individuals, and not a few distinct *communities*, unreached by any stated ministration of the Word.

Within the parish bounds of many churches, in all the States, there are neighborhoods or districts the inhabitants of which belong to no Christian congregation, and are reached by no regular religious influence. These *outlying communities* require the attention of the churches.

Within the bounds of parishes, and often in the immediate neighborhood of the sanctuary itself, there are numbers of families and individuals — some of foreign, others of native birth — who are equally neglecters of the sanctuary. These *outlying classes* also demand the attention of the churches.

The circumstances of these neighborhoods and districts, and the character of these classes, are so various in the different parts of the country, that it would be unduly occupying the time of the Council to enter here upon their classification. The methods by which they are to be reached by effective Christian influence are also various; and the consideration of them, in detail, belongs to the churches themselves, and to local and State conferences, rather than to a National Council. The *leading methods*, however, are familiar to all: Special Visitation; Systematic Visitation, accompanied with a distribution of Bibles, tracts, and religious books and papers; Branch Sunday Schools; Neighborhood Prayer Meetings, in private dwellings or in school-houses; Neighborhood Preaching, with regular services of worship; and to these may probably be added, what has been so well tried beyond the water, the employment of "Bible Readers."

Unquestionably our "outlying communities" and our "outlying classes" can all be reached, if the churches will enter upon systematic, prayerful endeavors in their behalf. It was for such work that they were made. Let us not doubt that they can do it. Experience proves that a Church that is in earnest, and tolerably well guided, will meet with encouraging success, and that a well-adjusted system makes many things possible that are otherwise hopeless.

Lay Evangelists.

We have been wont to speak of the foolishness of preaching as the power of God; and rightly. But we seem to have forgotten that preaching needs not a pulpit or consecrated temple for its efficacy, but may do its deepest work by any fireside or wayside, in any work-shop or field. Wherever a heart, full of the divine love, brings this love, in the truths of the gospel, to bear upon any other heart, there the gospel is preached, the "power of God to salvation." All faithful Christian parents, teachers, and friends are instruments of the Word and Spirit of God.

It is a question, whether our churches may not safely set apart and "license" certain of their members — gifted with a suitable measure of wisdom, knowledge, and power of utterance — as *lay evangelists*, to superintend and carry on the Christian work, in out-stations, under the particular counsel and oversight of the Church, through its committee and pastor. We are inclined to believe that an important portion of our work now waiting to be done can be done in no other way.

Local Conferences.

Fifthly, This whole matter is peculiarly the proper and the principal theme of Church conferences.

It would seem to require no argument to prove that the immediate work of the churches is properly their main concern. Would it not, indeed, be a strange mistake, if, when assembled in conference, they were to omit its consideration, or were to fail to give to it, ordinarily, the greater part of the time which they spend together? Our Sunday-school teachers find enough to interest large conventions in the details of a comparatively limited and simple task. How vastly more various, comprehensive, and difficult are the responsibilities which come upon the churches and their pastors! There can be no question that these demand a profounder and more general study; and, for the purpose of bringing them steadily before the churches in judicious form and manner, and of securing an intelligent comparison and summary of methods and results, it would probably be well for local conferences to maintain standing Committees on Parochial Evangelization. These conferences can also, by means of public discussions and addresses, affect the movements of public opinion, and create currents of sentiment which will greatly assist each local Church in its particular work.

State Conferences.

Sixthly, The larger conferences, embracing entire States, can render a similar service, appointing their Commissions on Popular Christianization — gathering thus the results of the general experience for general benefit, and marking the general progress from year to year, and decade to decade; in this process inevitably bringing into prominence questions of universal and permanent interest.

*The American Congregational Association**

Now have under consideration a plan for securing reports, summaries, and discussions, that shall cover the labor of all the churches of the country — our national work of Popular Christianization. We trust that some arrangement to this end will be carried into effect.

GENERAL MINISTERIAL ASSOCIATIONS.

Another department of our subject merits more attention than can now be given it. Error and sin intrench themselves behind defences of learning, while the truth itself is deep and wide, — a sea that no sounding-lines fathom, a continent which no armies subdue. Hence the importance, not only of a learned ministry, but also of Ministerial Associations, for concentrating the best wisdom of the ablest minds upon the exposition, inculcation, and defence of the truth. Whether the local Associations which are now universal in the older parts of the country are all that we need, and whether larger "colleges," converging the learning and experience of the ministry of entire States, may not have a place in the best Church system, are questions not yet answered. When we consider how much is implied in the thorough Christianization of any community, that the evangelization of

* Until recently, known as the "Congregational Library Association."

our parishes not only involves the defeat of iniquity in its high places and its palaces, but also an increase in the average depth and an elevation of the average tone of popular thinking, we cannot but be deeply impressed with the importance of securing, on the part of our ministry, a patient, united study of great religious themes and issues. We need to join our strength, in the endeavor to think the thoughts of God; to comprehend, expound, and defend the truth. Nor do we despair of this result, but are inclined to believe that Ministerial Associations, *general* as well as local, have an important part to play in the grand work of Popular Christianization.

OUR NEED AND OUR DUTY.

And now, if any are inclined to feel that your Committee has dealt too much with general views, and has had too little to say of details, we reply: The details belong to the churches and their more local conferences; and furthermore, the general doctrine, with the impulse which it breeds, is what the churches now most need. When they have come to estimate aright the sacred dignity, responsibility, and privilege which clothe the Church as God's kingdom and family, and the agency which he has ordained for the conquest of the world, they will assuredly find out for themselves the best methods of Christian labor.

Immense interests are dependent on the proper prosecution of this work of Parochial Evangelization. Unless the churches rise to a higher efficiency, not only must multitudes of souls from their own communities go down in hopeless paths of sin, but the work that calls to us from broad Territories and from newly opened States must fail in its very beginning; and our institutions, flooded with a foreign tide, and penetrated with a hidden decay in their very foundations, must yet come to their fall. The hope of our land is in the success of its churches.

Our fathers expected to found a Christian people. This, their purpose, is our inheritance. Let us solemnly resume it in all its breadth; lift up a standard to the people, and cast up highways for their return, until they shall all have come in, a "holy people, the redeemed of the Lord."

In conclusion, your Committee respectfully suggest the adoption of the following

RECOMMENDATIONS TO CHURCHES AND MINISTERS.

1. That, when possible, every Church, taking counsel if necessary with neighboring churches, define for itself the territory embraced in its parish, and recognize a special responsibility to labor for the spiritual benefit of all Congregational and all neglected families and individuals within those bounds.

When churches are so near together that this is impossible, it is recommended that they accept the common territory as their *joint parish*, and, with a similar formal acknowledgment of responsibility, secure a good mutual understanding for the best prosecution of their work. But even in cities we counsel a geographical division in reference to certain kinds of labor. In the newer portions of the country, when convenient, an *out-field* may be designated in connection with the parish proper.

2. We recommend to all churches to devote one prayer-meeting, every month (or perhaps, in the case of the feeblest country churches, one in each quarter), to the special object of the Church and its work — giving to this meeting the name of *The Home Prayer Meeting*.

3. We would suggest that each Church set before itself, as its work, the complete Christianization of its parish, and enter methodically upon the prosecution of this enterprise — classifying the whole population intrusted of God to its care, and endeavoring to shape its instrumentalities so as to reach the whole; keeping, also, careful records of all

known labor, and all visible progress, and reporting the same, in proper form for record, to their neighbor-churches in conference.

4. That the churches maintain — through local conferences — *Standing Committees on Parochial Evangelization*.

5. That the churches meeting in State conferences create permanent *Commissions on Popular Christianization*.

6. We shall be gratified to learn that the American Congregational Association has perfected plans for the promotion of movements toward Popular Christianization throughout the country.

7. That all ministers of churches (1) take special pains to instruct their people in the true *Doctrine of the Church*; bringing into special prominence (a) the character of its material — believers; (b) the form of its organization — a brotherhood; (c) the dignity of its three-fold end — God's glory in conversion, holiness, and worship; (d) the several methods whereby it accomplishes its end; making especially prominent the duty of each Church to be, within itself, a veritable family of God, and, for those without, a band of loving missionaries; and sedulously inculcating the doctrine of *Church responsibility for communities*. (2.) That the ministers systematize the work of their churches, apportioning it so that none of it shall be overlooked, and none unnecessarily neglected; and aiming to secure the effective employment of as many church-members as possible in some form of Christian effort.

8. It is furthermore suggested that the churches, in their local conferences, take into consideration the expediency of endeavoring to meet the wants of such outlying districts as cannot be steadily supplied with the services of ministers of the gospel, by the employment of *lay evangelists*, regularly appointed by the Church or its Committee.

9. We suggest, whether it may not be wise to test by trial, whether a State Ministerial Association cannot be of service as a professional body for professional ends — a *college* for the promotion of Christian fellowship, and of the knowledge, wisdom, and skill requisite for the inculcation of the truth, the sagacious conduct of necessary controversies, and the successful administration of the pastorate; thus rounding out, in full symmetry, our Congregational organization.

DANIEL P. NOYES, }
HENRY M. DEXTER, } *Committee*

Boston, June 14, 1865.

On motion of Rev. Dr. Wolcott, of Ohio, it was *Voted*, That this body having learned that His Excellency Governor Andrew, of Massachusetts, is in the city, and would take pleasure in paying his respects to this Council, and cannot do so conveniently after to-day, will be pleased to receive him at 3 P. M.

The Nominating Committee presented the names of the following to be members of the special committee to whom was referred the report "On Education for the Ministry" read by Dr. Palmer, and the communication in regard to Lincoln College, and the same were approved: viz., [Rev. S. Sweetser, D. D., substitute;] Hon. W. W. Thomas, Maine; Rev. Henry E. Parker, New Hampshire; Rev. Silas M. Keen, D. D., Vermont; Rev. T. P. Field, D. D., Connecticut; Rev.* Thomas Wickes, D. D., Ohio; Rev. A. S. Kedzie, Michigan; Rev. W. DeLoss Love, Wisconsin; Rev. Elisha Jenney, Illinois; [Rev. L. Bodwell, Kansas;] Jacob Bacon, Esq., California.

Also as the Committee to consider the paper presented to the Council in regard to an "American Protestant Assembly," as follows: Rev. Jeremiah Taylor, D. D., Connecticut; Rev. E. B. Webb, Massachusetts; Rev. M. H. Wilder, New York; Rev. A. K. Packard, Minnesota; Rev. P. C. Pettibone, Wisconsin.

Also the following gentlemen, to be the Committee on the Report on "Church Building:" viz., Rev. S. G. Buckingham, Massachusetts; Dea. Henry P. Haven, Connecticut; Rev. F. B. Doe, Wisconsin; Dea. Philo Carpenter, Illinois; Rev. Isaac Jennings, Vermont; Rev. J. M. Chamberlain, Iowa; Rev. Edwin Johnson, Maryland; who were made that committee.

Also the following to be a committee on the subject of Temperance: viz., Rev. C. Blodgett, D. D., Rhode Island; Rev. Z. S. Barstow, D. D., New Hampshire; Charles A. Stackpole, Esq., Maine; Dea. Wm. Thurston, Massachusetts; S. O. Dana, Esq., New York; Dea. D. A. Griswold, Ohio; Rev. Joseph Collie, Wisconsin.

Also the following to be a Committee on "Parochial Evangelization," (the report presented by Mr. Noyes,) who were chosen: Rev. R. T. Robinson, Massachusetts; Rev. A. S. Chesebrough, Connecticut; Rev. J. M. Holmes, New Jersey; Rev. H. M. Goodwin, Illinois; Rev. D. Burt, Minnesota; Rev. R. Cordley, Kansas; Rev. J. T. Ford, Vermont.

Rev. I. W. Andrews, D. D., presented the following Report on "Systematic Benevolence:"

SYSTEMATIZING BENEVOLENT CONTRIBUTIONS.

The committee to whom was referred "The classification of benevolent organizations to be recommended to the patronage of the churches" have found themselves embarrassed by the difficulty of attaching precise ideas to the subject on which they were appointed to report. In the discussion of this topic at the preliminary meeting, three different classes of views were presented.

The first contemplated an examination of the existing benevolent organizations, with reference to re-arrangement and consolidation. The conviction was expressed that two or more societies might profitably be united into one, as having the same end in view; and that some others, in consideration of the urgent wants of the times upon which we are entering, should not be pressed upon the churches.

Another view gave prominence to the practical embarrassments to ministers and churches arising from the multiplicity of objects, and the confusion and conflict that sometimes result. The present workings of our benevolent system were declared to be satisfactory neither to the churches nor societies; and the belief was expressed that measures ought to be devised for their mutual relief.

The third view deprecated any consideration of the topic by the National Council, deeming it an interference with the work of the individual churches, and not likely to be productive of benefit. In accepting the duty assigned them, the committee must, of course, put themselves in opposition to this last view, though the responsibility belongs to the preliminary conference rather than to them; still, the existence of such an opinion adds to their embarrassment. If, in addition to this difference of opinion as developed at the preliminary meeting, and subsequently by consultation and correspondence, the sensitiveness of the churches on the one hand, and that of the benevolent societies on the other, be considered, it will be manifest that a duty has been assigned to the committee alike difficult and delicate. It would be vain, therefore, to expect that the views here presented would meet with universal favor. Whatever value may be attached to them, they are given as embodying the results to which the committee have been led by the best consideration they have been able to give to the subject.

The individual Christian, as well as the individual Church, has a two-fold duty to

perform: he is to grow in grace himself, and to do good to others. And this latter duty is to be performed partly by personal effort, and partly through the agency of others. Here is the sphere of what is commonly called *benevolence*. The Christian expends money to buy bibles for himself and family; we do not term it benevolence. He pays for the support of his own minister; it is not a benevolent contribution. But money given to procure bibles for distribution, to support a minister preaching to a feeble congregation, to send the living teacher to the heathen, is said to be for benevolent purposes. Possibly, Christians sometimes employ others to do what it would be better that they should do themselves. It may be easier in some cases to give money than personal effort. But the discussion of that topic belongs not to this committee. Assume that there are no shortcomings in the personal activity of the members of a Church—that no one of them performs by proxy the duty which he should perform in person; still, there is a boundless field in the cultivation of which others must be employed, and for this benevolent contributions are indispensable. It may be said, indeed, that the more of personal efficiency the Christian manifests, the more will he give for *objects* beyond his immediate reach; that the more perfectly he cultivates his local field, the more vividly will he see and feel the wants of the great field, the world.

The question, then, of benevolent contributions is one of great scope. It comprehends a large part of the work of the Christian—of the churches. The giving of money is not enough; it should be given intelligently. To what causes shall our churches contribute? To what organizations shall they intrust the expenditure of their money? These are questions always important, always pertinent. Is there anything in the peculiar circumstances of our country, or the world, that makes them specially important and appropriate at the present time? Has there been any change in the relative importance of different organizations? Even if nothing be said of the honesty, fidelity, and ability with which these organizations have been conducted, has not the progress of events, or rather the providence of God, rendered the claims of some more imperative, of others less so, than formerly? Has not this Council been convened to consider anew the fields of Christian labor, and to inquire how the work of Christian benevolence can be most successfully carried forward?

The subject of benevolent contributions is thus broad and comprehensive; and a discussion of it, while embracing, should by no means be limited to, the practical difficulties of which our ministers and churches complain.

These difficulties are, an undue multiplication of organizations; too many occasional contributions, which interfere with the regular causes; a want of discrimination, so that more important objects sometimes receive the smaller contributions; and, in general, an excess of friction in the working of the machinery. Perhaps the difficulties may be reduced to these two—a lack of system in the organization of the benevolent societies, considered as a whole, and a lack of system in the arrangements for contributions in the individual churches. Has not too much been left to accident, as well in the formation of the societies as in providing the means for their operations?

Our benevolent machinery should be as simple as possible consistent with the highest efficiency. Two or more organizations ought not to be established or continued to perform a work for which one is sufficient. The churches have no surplus, either of men or money, for organizations which are not strictly necessary. It has been said that appeals have been made to our churches, for contributions in behalf of the Freedmen, by *twelve* different organizations. Besides the useless expenditure

in keeping up so many associations, what confusion must be caused by such a multiplicity of appeals for the same object! Nothing is plainer than that no new society should be established without the most careful examination of the field to be cultivated, and of the agencies already engaged in the work. There should also be a wide consultation of intelligent, Christian men, both clerical and lay, before entering upon so important an undertaking as laying the foundations of a benevolent association, which is to be supported, if supported at all, by appeals to Christian churches.

Akin to this difficulty arising from the multiplicity of organizations is that from the numerous *occasional* calls for contributions. This evil is felt more in the cities and larger towns. Aid is needed for some object not coming within the province of any regular association, and to secure it, application is made to one or more churches where it is thought a hearing can be obtained. The applicant deems his cause to be meritorious in a high degree; and it is one, moreover, whose claims to immediate attention are imperative. It is often difficult thus to withstand the various influences brought to bear upon the pastors or officers of the Church, and the number of calls of this character may become, in the aggregate, very great.

But shall a Church absolutely close its doors to all appeals except from certain societies? By no means. With all our system, we cannot so look into the future as to see all that a year will disclose. There are good objects to which aid must be rendered outside of the regular organizations. But the number will be small.

As it is, the churches complain, and with reason. Even if all these occasional calls were for worthy objects, their number is an evil. In some cases private liberality should be appealed to. In others, the aid should be given through one of the regular societies. Almost every large Church takes collections each year for objects which come legitimately within the sphere of some one of the regular benevolent organizations. In the eyes of some men, *independence* is the cardinal virtue. They wish to do things in their own way. They care not to be hampered. If they raise the money which they think they need, directly from the churches, instead of receiving it from the treasury of a society, they are sure of a wide discretion in its expenditure. This feeling of independence, this impatience of restraint, will account for many of these occasional calls on the churches. Perhaps to the same source may be traced the formation of some of our numerous organizations.

As illustrating the great advantage to the churches of rendering aid through the channel of a regular society, rather than in response to individual appeals, reference may be had to the society established more than twenty years ago for aiding colleges and theological seminaries in the West. The churches were saved from a multitude of conflicting applications. What they had to contribute they could give with perfect confidence that it would be wisely appropriated. Substantial aid was thus furnished to institutions really worthy, while it was withheld from those that were not needed.

Some, at least, of these occasional appeals will be for unworthy objects. Yet it is often exceedingly difficult for the pastor, or the officers of the Church, to distinguish at the time between the good and the bad. Even recommendations from men of the highest respectability are not always proof that the object recommended is deserving. Names are sometimes given without any expectation that they are to be used for such a purpose. Thousands of dollars may be collected at a distance, on the strength of recommendations from men who, living in the vicinity, and having personal knowledge, would neither give a dollar themselves, nor take a collection in their churches. But men should have more firmness, it is said. Of course

they should ; but the fact that all have not this desirable trait makes it the more difficult for the churches to know to which of these occasional calls they should respond.

This class of appeals should be subjected to the severest scrutiny. The churches have no funds to expend on unworthy objects ; and when men discover that they have given to such, their confidence is shaken, and their general contributions are diminished.

In connection with these occasional calls outside of the regular benevolent organizations, allusion may be made to the taking-up of a *second collection* for a given cause in a single year. The exigency of the case is the reason assigned. But as there are many societies which need all the funds they can obtain, it is a question whether justice to others will allow any one to ask for a double opportunity. The precedent would be sure to be pleaded, and thus the difficulties from which the churches now seek relief would be increased. The *year* is the great unit of time for our benevolent societies, and there is eminent propriety in adhering to it.

These are some of the embarrassments under which the churches labor. The multiplicity of appeals for carrying forward the work of the regular societies, as well as for the objects lying beyond their sphere, tends to confuse the minds of the people, and subjects the pastors to a sore trial. But these are not the only parties from whom complaints are heard. The managers of our great charitable organizations are no better satisfied with the practical workings of the benevolent machinery. The conflict of application prevents a full development of Christian benevolence, and thus these organizations are often subjected to serious embarrassment in their work. Those upon whom devolves the duty of presenting these causes to the churches, find their work, which at best is never pleasant, to be doubly disagreeable.

It should never be forgotten that the churches and the societies are laboring for a common end ; that the latter are but the agents of the former. There should ever be the highest Christian courtesy between our ministers and churches on the one hand, and the officers and agents of our benevolent societies on the other. The many appeals, sometimes conflicting, that are made, coupled with the lack of system which prevails in too many of the churches, furnish ground for complaint, it may be, but not for the tone and manner in which that complaint sometimes finds expression. It is easy to find fault with agents, but the time for wholly dispensing with their services has not yet come. The number of pastors who are both able and willing to do in their own churches all that is usually done by agents is increasing every year ; and just as far as the work can thus be done should other agencies be dispensed with. Nothing will tend more to hasten the day when extraneous help will no longer be needed, than a wise classification of benevolent organizations, and the devising and executing in every Church a thorough system of contributions.

The pastors of the churches and the officers and agents of the societies are laboring in the same great field. All desire that the benevolence of the churches should be so developed and directed as to accomplish the highest good. If this requires the consolidation of two or more societies into one, no personal or official considerations should be allowed to stand in the way of doing it. An organization may have been hitherto absolutely necessary, whose work can henceforth be done as efficiently and more economically by another. Great changes are taking place, new and wide fields of Christian enterprise have been thrown open ; our benevolent operations must be adapted to the exigencies of the times, and to the demands which God is making upon us.

As already stated, one of the great ends for which this Council has been con-

vened is to inquire what is the special duty of the churches which we represent in relation to the great fields of labor which the providence of God has opened to us. Having given this inquiry their most earnest and prayerful consideration, shall the Council then recommend to the churches the benevolent organizations through which these fields are to be cultivated? Your committee have no hesitation in giving an affirmative answer to this question. Not to make such a recommendation would be to leave their work but half accomplished. Nor is there any reason to fear that the churches will deem it an interference. If the members of an individual Church are guided in great measure, as to the direction which their contributions shall take, by the suggestions of their pastor, who can doubt that the deliberate recommendation of this large body of ministers and delegates will carry with it great weight?

The Council should not be deterred from such a recommendation, either by a groundless fear of encroaching on the rights of the churches, or because of any apprehended insinuations of inconsistency from those who prefer some other polity. The Congregational churches have been so thoroughly pervaded with the spirit of catholicity, and so ready to do good wherever an opportunity offered itself, and to contribute money to sustain enterprises, no matter by whom controlled, that the absence of denominational feeling has come to be regarded as their denominational characteristic. And when action is proposed that has any look toward providing for our own, and especially for those of our own house, it is hinted within, and asserted without, that we are abandoning the old ways, and becoming like the nations around us.

The churches have sent up their delegates to deliberate on great questions. Shall the results of their deliberations be hermetically sealed, lest the churches shall know what has been done, and be influenced thereby? On the same principle, and with equal wisdom, suppress our *Congregational Quarterly*, and give up all our religious newspapers and periodicals.

The *ministry* is the chief instrumentality by which the world is to be converted to God. The gospel is to be preached at home and abroad. This is the great work. Others are important as they aid and supplement this. This is the principal; others are auxiliary. We call it the *Missionary* work, *Home* and *Foreign*. But the missionary is a minister, and the importance of his work may be estimated by that of the pastors of our churches. Close the places of worship in these towns of New England, and remove the ministers from their people, and then expect the ways of Zion to rejoice, and the kingdom of Christ to be built up! When those whose field of labor is on our Western frontiers have looked over the wastes, and heard the importunate appeals for ministers, they may be pardoned if sometimes they have asked themselves whether the Christians of a county in Massachusetts or Connecticut would be quite satisfied to have, as their sole spiritual guide and teacher, a colporter. If nothing could be a substitute for the ministry here in New England, neither could it be in the West. Were the members of our churches to make an estimate of the amount invested in Church edifices in the older States, as well as the sums annually expended in payment of salaries, and in defraying the other expenses incidental to sustaining public worship, they would have more sympathy with the feeble churches of the newer portions of our country, and their contributions to aid them would be greatly increased.

The Christian ministry is the great agency to be employed. Those churches which cannot, unaided, support their pastor, must receive assistance. Young men must be brought into the ministry, and the churches must aid in defraying the

expenses of their education. Houses of worship are necessary, and a helping hand must be given in erecting them. If permanent educational institutions have been found indispensable to the highest and truest religious progress in New England, and especially as training-places for the ministry, they should for the same reason be established elsewhere. So far as ministers and Christian laymen can make more available their efforts to do good, by the circulation of the word of God, or by the distribution of tracts and other printed matter, or by furnishing libraries to Sabbath Schools, they should certainly avail themselves of these auxiliary means. But it is of no little importance that these associations which are engaged in thus providing religious reading should be regarded as merely supplementing the work of the ministry. The special wants of our seamen should not be overlooked, though the duty of making provision for their spiritual improvement seems to devolve chiefly upon the members of our churches on the seaboard. So, too, a class in our own country that cannot be reached directly by our domestic missionaries may require special provision for a time; and through the same channel efforts may be made for bringing the gospel to those who dwell in papal countries. The people from whom the shackles of slavery have just fallen have a claim upon us for the gospel and the institutions of religion and civilization, which we have neither the right nor the desire to shake off. As yet but a small portion of that work can be done by our Home Missionary Society; but another organization is already doing most efficient service, whose antecedents give it the highest confidence of that people.

So far, then, as it belongs to this committee to classify organizations to be recommended to the churches, we place first and foremost the two great missionary societies—the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society. If the important work of Church-building could be performed by the latter of these two societies, the churches doubling contributions, it would simplify to that extent our benevolent work. Whatever other causes are overlooked by any Church, these two should always be remembered.

The cause of education for the ministry has a relation to the missionary work more intimate than that sustained by any other, and its importance should give it place in all our churches. In some of the States an educational committee attends to the work of collecting funds, and in others the American Education Society has the matter in charge. Surplus funds might well be used, as in some other denominations, in establishing permanent scholarships.

As also directly connected with the missionary work, the Society for promoting Collegiate and Theological Education at the West should be named. Its work in the past has been most salutary, and through no other channel can liberal men do so much to advance in the West the interests of thorough intellectual culture under the auspices of religion.

The American Missionary Association is understood to devote its chief—perhaps its entire—attention to the Freedmen, and the committee take pleasure in referring to it as the fittest organization for that work.

The American Bible Society is too well known to need any special mention.

In regard to contributions for furnishing libraries to destitute Sabbath Schools, the committee venture a single suggestion. It is, that a portion, at least, of the contributions made by the children of our Sabbath Schools should take this direction, or that our churches, when raising funds for replenishing their own libraries, should at the same time contribute for feeble schools. Suitable books can be procured in many places, though none more suitable nor on better terms than from the Massachusetts Sabbath School Society.

Allusion has already been made to the American and Foreign Christian Union, and to the American Seamen's Friend Society.

Most of the organizations called into existence by the exigencies of the war will cease with the occasion which called them forth. The work for the Freedmen, however, must continue; and, as already suggested, the American Missionary Association seems to be the most desirable channel through which our churches should contribute.

There are many points to which the attention of the Council might be called, for the discussion of which the committee have not time. The importance of conducting the benevolent operations of the individual churches in a systematic and business manner, to which allusion has already been made, cannot be urged too strongly. The nature of our polity makes this indispensable. While our churches abound with business-men, it is to be feared that in cases not a few the contributions are managed with very little reference to business principles. Let it not be forgotten that benevolent contributions are a means of grace. The individual Christian who gives is benefited no less than he who receives. All proper means should then be employed to develop the benevolence of our churches. Among these means none is more important than the adoption of a well-digested plan, such as is already in operation in many churches. Suppose each Church should at the beginning of the year determine to what causes they will contribute, specifying the months. The *Church*, we say, not the pastor, or the pastor and deacons, for the members must be interested that they may act intelligently. The number of occasional contributions should be limited, for it is those which are responsible for most of the confusion. Let as little as possible be left to discretion, and nothing to accident. At the end of the year let a full report of the contributions be made to the Church, and entered upon the Church records. Let the appropriate committees, or the deacons, present the receipts of the treasurers of the societies as the proper evidence that the contributions have reached their destination. All other associations make their annual reports; why should not our churches? The members need to know what their Church has done. In some churches this knowledge is in possession, but not in all. It is probable that our members know less of the operations of their individual churches, and less of what is done by the churches of their order throughout the land, than those of any sister denomination. To whatever cause this may be attributed, it is to be remedied only by systematic effort in the individual Church.

The committee think that those churches which contribute to a regular cause each month will have no difficulty in completing the cycle each year. But no occasional cause should be allowed to crowd out one of those decided upon by the Church. Where collections are taken less frequently, two plans may be adopted. One is to make contributions singly for the more important objects, and to group the others, that the list shall be completed each year. The other contemplates annual collections for the great causes, and biennial for the others. Each has its advantages. Where two or more causes are presented at once, and the collection divided, the impression must be less distinct and definite. The members should give intelligently, and clear statements should be made by agents or pastors of the nature and object and workings of every association for which funds are solicited. The pastors assume too much knowledge of our societies and their operations on the part of their congregations. They forget that young people are all the while coming forward, and that men are brought into the Church from the world, with whom the American Board even is not a household word. It is our conviction that a clear, business-like statement of the condition and operations of a society, occu-

pying ten or fifteen minutes, would be more potent with the men who give the money than an impassioned appeal of an hour.

In conclusion, the evils of which so much complaint has been made can be remedied by the pastor and the churches, and by them alone. The adoption of rigid system as to contributions is indispensable to the prosperity of every Church. Irresponsible agents must be excluded, and churches must decide for themselves to what they will contribute. Their plans and the manner in which they are executed should be put on record. The history of the benevolence of a Church is worthy of preservation. Because money is given for benevolent purposes, it does not follow that it should be given at random. Perhaps, by virtue of their office, the deacons should look after these matters; but if they do not, the minister must. Let him not fear a little contact with business details. Other things being equal, the more practical talent he possesses, the greater will be his success.

The field of benevolence is large and open. A great work is before us. God has given wealth to our churches, and, to some extent, they acknowledge their stewardship. What is specially needed is *system*, both in the individual churches, and in the benevolent organizations considered as parts of one whole, and as doing a common work: it is needed in the former, that the treasury of the Lord may be kept always full; in the latter, that from every expenditure the best results may flow.

ISRAEL W. ANDREWS,	} Committee.
RAY PALMER,	
HENRY E. PARKER,	

Boston, June 14, 1865.

It was accepted, and reference ordered to a special committee.

Adjourned to 3 P. M.

MONDAY, 3, P. M.

Second Assistant Moderator, Rev. J. P. Thompson, D. D., in the chair.

The following Report of the Committee appointed by the Council to consider the Relation of Congregationalism to Foreign Missions was read by Rev. W. I. Budington, D. D., chairman:—

EVANGELIZATION IN FOREIGN LANDS.

The Committee appointed by the Council upon the work of Evangelization in Foreign Lands submit the following report:—

As Congregationalists we are not only committed to the prosecution of Foreign Missions, but our place is that of pioneers in the enterprise. We have taken the lead of all the denominations in our land in the origination of agencies, and the contribution of men and means. The American Board of Commissioners for Foreign Missions is the child of the Congregationalists of New England; and although instituted in the comprehensive spirit of catholic Christianity, and common to us with the Presbyterians, and formerly with the Reformed Dutch Church, it has all along been the favorite of our people; and there is no distinction which we cherish more fondly than this of having originated and been foremost in sustaining American missions to the heathen. New England was at the outset a mission. Our fathers came here on this distinct errand, as professedly and as really to preach the gospel to the Indians, and to extend the Redeemer's kingdom, as to make new homes

for themselves, train up their children for God, and lay the foundations of a Christian State. Congregationalists, therefore, come legitimately by their zeal for foreign missions. We should be unworthy of our ancestry, and recreant to the trust we have received from them, if we should make the commandment of Christ to preach the gospel to every creature secondary to any other duty or interest. Especially incumbent is this declaration upon this *First National Congregational Council*; and not the less because we are assembled at a solemn juncture of our country's history to enter afresh upon the work of Home Missions, and adjust ourselves to the new openings the war has made for the establishment of free churches and a free gospel in the South. We are planning and praying for the enfranchisement and regeneration of our country: but we do not stop with this; we wish to give our country to Christ, that through it the world may be the more speedily redeemed. A patriotism that ends in coldness or antagonism towards the rest of mankind is selfishness and crime. Our country, its reconstruction and evangelization, is just now our first solicitude; but so far from separating the home field from the foreign, we believe them to be one and indissoluble, and it is only as we are loyal to Christ that we can hope that he will be propitious to us.

Your committee therefore recommend that the Council, as representatives of the churches, do testify their deep sense of the importance of Foreign Missions, and their unabated devotion to the prosecution of the enterprise. We need it for ourselves. The work will die at home, if it languish abroad. It is the sign of our fellowship with Christ. It is the condition of his blessing. We need it in every sense, and for every reason. Our piety needs it. It is the purest form of benevolence on earth; and it sustains and intones every other form of benevolence in Church or State. If we withhold from the heathen, God will withhold from us. If we keep back our sons and daughters from the remotest people for whom Christ died, the spirit will be wanting in them for the service of God in this our dearest country. For every true missionary of the cross who has died on the foreign field, God has poured the spirit of consecration into the hearts of our youth at home; and we have been the richer in spirit and material for every such loss. We cannot afford to shut off this source of supply, now that we are entering a wider and more destitute field of missionary effort than was ever open to a Christian people before, and we need resources of men and money which nothing short of the Spirit of Christ in the best ages of missionary zeal can impart. For ourselves, then, and the work of home evangelization, we must cultivate the missionary spirit, and bound our sympathies only where Christ bounded his.

Besides this, God has so greatly blessed us, given us such success in regions so wide and inviting, so many populations are looking to us for the gospel, and by the tacit consent of Protestant Christians are left to us, and made dependent upon us, that we are beholden of God to prosecute the work. No branch of the Church has missions relatively more important to the evangelization of the world than ours. Some of the most interesting peoples, and when converted the most influential, are ours to labor for, and by the blessing of God redeem. No missionaries from any land, in any part of the world, have won a more enviable name than the Congregational and Presbyterian missionaries connected with the American Board; nor has greater success been vouchsafed to any laborers than to them. The Turkish Empire is open to us as to no other nation, and the decayed Oriental churches are receiving almost entirely the gospel at our hands. And it is a pure gospel. The churches gathered among the Armenians are as worthy of confidence as those gathered by the Apostles, and by the blessing of God may be made as efficient in spreading

the truth. In India we have a wide and most important field among the Mah-ratta and Tamil races. In Northern China the openings are more numerous than we can enter. In South Africa we have a limited but interesting field; and Western Africa affords to us one well fitted to call forth the energies and educate the Christian zeal of the Freedmen of our country, and it seems to have been held in reserve for us by God to meet the wants of our colored people, and assist in their development. Africa and America, whose destinies have been so strangely blended in the past, are to react upon each other in blessings that shall efface the memory of the wrongs and cruelties of the age of slavery. As to the islands in the ocean world, it is enough for us to point to the Hawaiian peoples whom our missions have given to the community of nations; and though they are in a transition state from dependence upon missionaries to a condition of self-support, we must defend them from invasion and injury by others till they shall be able to preserve, by their own intelligence, the free institutions we have given them. And there is also the Micronesian mission, a most hopeful enterprise, an off-shoot of Hawaiian zeal, and doubly precious to us, as a seal of the true Christianity of those recently regenerated islands. How intimately, therefore, are we related by past labors and present commitments to the whole world of mankind, and how much is the speed and thoroughness of the world's evangelization dependent upon the continued activities of Congregational Christians! We cannot, if we would, disengage ourselves from the work; we would not, if we could.

WM. IVES BUDINGTON,	} Committee.
ZACHARY EDDY,	
C. C. PARKER,	
BENJAMIN DOUGLAS,	
WILLIAM CARTER,	

This report was accepted and adopted.

It was *ordered*, That the Committee on the Roll be instructed to report the names of those members only who furnish a list of the churches that actually participated in the vote by which they were chosen.

The following resolution was presented; viz.,

Resolved, That the committee to whom the report on Home Evangelization was referred consider the expediency of organizing some system of benevolent effort, by which, in those regions of the country where the education of the whole population is not provided for by law, teachers may be sent forth in company with the missionaries, and schools be established wherever churches are gathered.

It was *voted*, That this be accepted and referred, as desired.

The following resolution was accepted, and referred to the Committee on Home Evangelization; viz.,

Whereas, All true principles of civil and religious freedom have originated from the Bible, and can be established and maintained only by the general circulation of the Word of God through all the channels of popular education, whether in the school or in the sanctuary: therefore

Resolved, That we honor the wisdom as well as piety of our Puritan Fathers in ordering the daily use of the Bible in the schools established for the education of the people.

That we regret any departure from this time-hallowed usage, as destroying the life-giving power of popular education, which has no true basis but in those great principles of human brotherhood and equality taught alone in the Holy Scriptures.

That in our efforts to promote the education of the people, and to train up our intelligent, patriotic, and Christian community, understanding their rights and duties, and

prepared to carry out the great mission of freedom and religion opening before this nation, we pledge ourselves to maintain the right of the Word of God to a place in the schools as in the sanctuary, and to resist steadfastly any and every encroachment on that wise provision of our fathers which carried the Bible into the daily education of the people.

A further resolution was presented, as follows :

Resolved, That, in the gathering of new churches in the West and South, the National Council recommend that only those essential doctrines of the gospel in which evangelical Christians generally are agreed should be made a condition of Church fellowship.

The resolution was accepted, and referred to the Committee on the Declaration of Faith.

The following question was proposed for the action of the Council, viz. :

Is it according to Congregational principles for a minister, who is not a pastor, to represent a Church in an ecclesiastical Council ?

Accepted, and referred to the Committee on " Church Polity."

His Excellency Governor Andrew came in, and was welcomed by Rev. Dr. Thompson in the name of the Council, and made fitting reply.

The following resolution was introduced, viz. :

Resolved, That a committee be appointed to consider, and if they deem expedient to report, upon the relations and duties of our denomination in reference to religious tracts and books.

Accepted, and referred to a special committee of three.

Rev. Dr. Thompson read a letter of address to the Council from the Free Evangelical Churches of Italy. Rev. Dr. Wolcott also read a letter bearing upon the Waldenses, as follows :

The Synod of the Waldensian Church of Italy to the Christians of the United States.

BRETHREN IN CHRIST :—The Synod of the Waldensian Church, lately assembled for its annual session at San Giovanni, Piedmont, has felt it behooved it, as a Christian body, to record in their acts their sympathy for you in the loss you have sustained by the death of your late President, and has directed me to convey to you, in writing, an expression of their feelings.

Need we say, brethren, with what horror we received the news of the atrocious murder which deprived your nation of its chief magistrate ?

We had watched the course of that great and good man ; we had seen him raised, in the providence of God, to be the liberator of an oppressed race, and, after years of war, preparing to be the pacificator of his country, as full of clemency in the hour of the triumph of his cause as he had been steady in carrying on the deadly struggle. We were rejoicing with him and with you that at last peace was dawning again on your country, when suddenly we were called to mourn and weep with you.

May God sustain you in this national bereavement, and make all your afflictions fruitful of good for your people !

As to Abraham Lincoln, he neither lived nor died in vain. A Christian life like his, humbly devoted to the right and to humanity, made great by great and good deeds, and crowned with a martyr's crown, adds to the moral wealth of mankind, is an immortal honor to your nation, and an evidence of the truth and power of our common faith, such as no words could ever give.

By order and in the name of the Waldensian Synod.

LEON PILATY, *the President.*

May, 1865.

The letter was ordered to be referred to a special committee.

The Nominating Committee presented the following for the Committee on the subject of Ministerial Support, who were appointed :

Hon. E. D. Holton, Wisconsin ; Rev. H. Elmer, Michigan ; Rev. E. N. Lewis, Illinois ; M. S. Scudder, Esq., Massachusetts ; Dea. Selden M. Pratt, Connecticut ; Rev. W. Salter, D. D., Iowa ; D. S. Williams, Esq., New York.

Also for the Committee on systematizing Benevolent Contributions, the following, who were appointed, viz. :

Rev. W. A. Stearns, D. D., Massachusetts ; Rev. J. H. Linsley, D. D., Connecticut ; Rev. Wooster Parker, Maine ; Rev. J. Butler, New York ; Rev. C. B. Cady, Vermont ; Martin Wright, Esq., Illinois ; Rev. H. A. Miner, Wisconsin.

Rev. A. H. Quint reported from the committee to whom was referred the communication from the Massachusetts Convention of Congregational Ministers, as follows :

REPORT.

The committee to whom was referred a communication from the Massachusetts Convention of Congregational Ministers respectfully report as follows :

"The Massachusetts Convention of Congregational Ministers" requests this Council "to use such language in their proceedings as a Trinitarian Congregational Council as shall recognize the fact that there are Unitarian and other Congregational churches in this Commonwealth." In addition to this communication there has appeared in the public prints, though not laid before this body, a protest against the terms of the call for the assembling of this Council, as imperilling interests valuable to the members of a body styled a "Ministerial Conference" in whose behalf it is signed. The eminent standing and character of the persons who sincerely feel that a real grievance would be occasioned by the course against which they protest, as well as the respect due to the denomination which this Council represents, requires a just and deliberate avowal of the grounds upon which we use the title of "Congregational Churches of the United States."

Our denomination is the same with that of the first churches of New England. We trace back our lineage in an uninterrupted line to that period. The same fellowship has been perpetuated, based upon a particular system of doctrines and polity, to which we now hold. The denomination which we represent has thus had a distinct and recognized existence, as clear as history can make any historical fact, by all requisite limitations and declarations.

This denomination has always had the distinctive name of "Congregational churches."

It is needless to quote authorities ; for, from the days of John Cotton, the name Congregational was used to designate a particular denomination, of a faith well defined and now unchanged, as well as a peculiar polity. Nor did any others, so far as we can learn, though holding the same polity, assume that name while not belonging to this denomination. This distinctive denominational name is still our heritage from the Fathers.

It is true that some other churches now hold the same polity, in a greater or less degree of strictness, while differing from us in points of doctrine. In addition to some Unitarian churches, Baptists, Free-Will Baptists, and Universalists, hold similar views of Church polity. But it is an historical fact, that in America these denominations came into existence after the denomination which we represent had acquired an undisputed right to the title which we still hold.

Some of the churches formerly in our denomination became separated from it early in the present century, by reasons of convictions which led them to renounce the doctrinal principles which were and are essential to the fellowship of this denomination, as declared by our platforms, and established by uninterrupted practice from the days of our fathers. But the separation of a section in Massachusetts, where its chief strength lay, which, in 1820, numbered, so far as can be learned, but a small portion of the churches of the denomination, does not, it seems to us, deprive the old and recognized denomination of its ancestral name. That some separating churches may retain the same kind of government does not affect the fact that they do not belong to the denomination which has always kept its distinctive title. Nor does such a secession or separation render it at all necessary that the denomination should either give up its old name, or add any distinctive prefix. When the Wesleyans left the Church of England, the latter was not called upon to modify its title. When the Protestant Methodists separated from the Methodist Episcopal Church, that Church took no new name. When several bodies of Presbyterians were separated from the Presbyterian Church in the United States, that body retained unquestioned its old designation, although the seceding bodies held the same views of Church polity. The separating portion might well adopt a new title; but the denomination remaining needed no change, nor could any be rightfully demanded.

We find it also to be a fact, that the churches in whose behalf complaint is made, have, as a denomination, deliberately adopted a new title. In their official capacity, a recent convention, representing the Unitarian churches, wholly ignored the term Congregational, and, as "Christian churches of the Unitarian faith," organized a permanent body styled "The National Conference of Unitarian Churches." It is thus evident that there can be no conflict whatever to cause confusion or misunderstanding between the two denominations.

We are also unable to find that the Unitarian churches require adherence to the Congregational platform as a condition of denominational fellowship. Many of their churches are said to be Independent, not Congregational. In some places Church organizations have been utterly abandoned, as seems to have been recognized in the call for their recent convention, which asked delegates from societies as well as churches.

While stating that as a denomination we hold a denominational name to which no other lays claim, and which the parties complaining do not assert belongs to any other denomination, we are far from denying that there are other particular churches which maintain the same polity with ourselves. This fact was distinctly recognized in the call under which this Council is assembled. That call was addressed to "those Congregational churches in the United States which are in recognized fellowship and coöperation through the general associations, conferences, or conventions, in the several States." How far this may extend, it is clear that it recognizes that there are Congregational churches other than these. We do not see how any doubt could exist as to what churches were intended. It would be idle to say that any churches are in recognized fellowship through the Massachusetts Convention of Congregational Ministers. Indeed, the fact that only those of our denomination have appeared shows that the call was sufficiently understood.

We see no reason, therefore, why we should prefix the term Trinitarian to the name of our denomination. We are no more Trinitarian than we are Unitarian. If we prefix Trinitarian to distinguish us from Unitarians and Universalists, we must take some other prefixes to distinguish us from Baptists and Free-Will Baptists. We see no need of either.

But inasmuch as it appears that some of those who protest, have particularly in view a fear lest, if they adhere to the name of their denomination as recently officially promulgated, and we adhere to the name of ours, some rights of theirs to property, held under the name of Congregational, may be jeopardized, we do now declare that we should deem it dishonorable and unchristian to interfere with any of their present rights to funds or other property under whatever name their holders act, or to attempt to pervert funds given for one kind of religious doctrine to the use of another, whether in colleges, churches, or other bodies. And we distinctly put on record, that, from our retaining our old name of "Congregational," without any modification or prefix — as we intend to do — there should be no inference whatever drawn to the legal prejudice of any bodies not in our fellowship, as to any funds or other property to which those bodies lay claim.

We are happy to know that so many of these churches still retain the old polity. And whenever their convictions of duty will allow them to stand on the old platform of faith, of their and our fathers, gladly will we feel that we are one again.

Respectfully submitted.

ALONZO H. QUINT,	} Committee.
W. T. EUSTIS, JR.,	
ASA FREEMAN,	

The report was accepted and adopted as the deliverance of this Council, and a copy ordered to be sent to the Massachusetts Convention.

The following resolution was presented by the committee to whom the subject had been referred, and laid on the table until to-morrow, viz.:

Resolved, That the Trustees of the American Congregational Union be advised and requested to take into consideration the importance of a well-sustained Congregational Church in the city of Washington, D. C., and having ascertained what facilities there are for the establishment of such a Church, and what aid will be necessary, to institute arrangements, according to their best judgment and discretion, for building or purchasing a suitable edifice in the national capital, in which a Congregational Church may maintain the preaching of the gospel and the public worship of God.

Rev. Dr. Post, of Missouri, from the Committee on the State of the Country, made report as follows:

Whereas, In the beginnings of our national history, the God of our fathers brought them the confessors of civil and religious liberty to these shores, and gave to them to plant the germs of a free Christian civilization for a new world; and

Whereas, After the lapse of more than two centuries, during which that civilization has extended over vast regions, and to the shores of the Western ocean; and at the close of a terrible civil war, we, the representatives of churches adhering to the religious faith and order of those fathers, and witnesses in our times of the marvellous judgments and deliverances of God, have been gathered by his hand, from the breadth of a continent, to this cradle of our national life, as a national ecclesiastical council, in a crisis of solemn moment for the future of our country and the kingdom of God: we, therefore, feel it befitting the capacity in which we are assembled, and the hour in which we stand, to make the following utterances in regard to our country in this juncture of its history.

First of all, humbling ourselves under the mighty hand of God in contrite acknowledgment of the righteousness of his awful judgments afflicting our entire people, we yet record our grateful trust in his infinite mercy and everlasting truth, and we do in his presence this day, thus

Resolve, First, That for the deliverance of our nation from the insurgent and anarchical power that treacherously and remorselessly sought its life; for the preservation of our Union and of the integrity of our territory; for the triumph of right over wrong, of liberty over slavery, and of lawful government over usurpation; for the redemption — though at a terri-

ble cost—of our country from the curse of slavery, and for the emancipation of four millions of our fellow-men from bondage; for the faith and hope, the intrepidity and endurance, given to our people in the days of calamity; for their patient and unstinted sacrifice of blood and treasure for the right, and their unwearied labor and liberality in works of Christian sympathy and beneficence; and for the final, crowning victory granted to our arms; we do this day ascribe praise and glory to the Lord of hosts. We also render thanks to the Lord that he has given to the members of our government—administrative and legislative—a faith that has never despaired of the Republic, and a patience, courage, and sagacity that have not only triumphantly upborne us in the agonism of this rebellion, but guided us safely through complications threatening us with foreign war.

We offer thanks to our brave defenders, by land and sea, whose heroism has, through the hand of the Lord, achieved for us the victory; and we invoke for them, living or lying with the glorious dead, the love and honor, and, for the widows and orphans of those who have fallen, the generous protection and fostering care, of a grateful people, and we regard the rendering of this in the light of a most sacred debt of the Republic.

Resolved, That we profoundly sympathize with the grief and horror of the nation at the assassination of its late beloved Chief Magistrate, ABRAHAM LINCOLN, and with that sentiment of our countrymen and of the civilized world which now places him among the foremost in the ranks of the martyrs for liberty and humanity in the history of mankind.

Resolved, That we extend to his honored successor, President ANDREW JOHNSON, assurances of our earnest sympathy and hearty co-operation in the momentous and arduous work devolved on him, by God, of the restoration of order and tranquillity to the country after the shock and ruin of this war, and of reconstruction, where needed, on the eternal principles of truth, liberty, and justice; and of so closing up the bloody gulf of this rebellion that neither treason nor ambition shall ever re-open it.

Resolved, That we regard rebellion against a government so just, benign, and beneficent as ours; so incorporate with the essential rights of man and the hopes of human liberty; so created and administered by the people for themselves, and sheltering a prosperity so vast and so brilliant; as a crime transcending the enormity of treason recorded in the history of other countries, or of conspiracy against other forms of political order; as a crime against freedom, civilization, and human nature itself; and we feel that it is due from our government in its final adjudication upon this highest of crimes, that, while blending mercy with justice, it shall so deal with treason that the sense of its guiltiness be not impaired, and that of the majesty of law and the divine sanction of legitimate government be sustained in the mind of the nation.

Resolved, That wrongs committed against our people and our soldiers, beyond the measure of the laws of war,—such as assassination, arson, introduction of pestilence, the massacre of captives, and the deliberate and systematic slow murder of tens of thousands of prisoners by exposure and starvation,—are crimes that can find no shelter under the pretext of being “political offences,” and are beyond the pale of amnesties, challenging upon their authors, whenever and wherever lawfully convicted, justice from our own government as well as the wrath of Heaven.

Resolved, That we regard the late civil war as the judgment of Heaven upon slavery, and upon a nation in complicity with its mighty wrongs; a judgment punishing our practical infraction of our social and political life-principles, and demonstrating that such infraction is national suicide.

Resolved, That justice, honor, the maintenance of loyal control in the lately revolted States, and the safety of the nation, and gratitude for their eminent military and other services rendered during the war, imperatively require that we deal in a spirit of Christian sympathy and charity, and of a generous humanity, with a race held by this people two hundred years in bondage, and now thrust upon the perils and trials of new liberty; and that we see to it that they be protected and fortified in their new status by intellectual and religious culture, and the rights of the elective franchise, and all the privilege of freemen.

Resolved, That while we hail with gratitude the fact, that, by the removal of slavery, and the social and ecclesiastical conditions allied with it, vast regions are newly opened to a pure and free gospel, we, moreover, believe that by this war the mind of the nation at large, having been stirred to its depths by passion and suffering and the manifest tokens of a present God and a divine government in human affairs, has been thereby prepared for profounder convictions of Christian truth, and larger effusions of the Holy Spirit, and for a vaster religious movement than in the past.

Resolved, That we also at the same time recognize with solicitude the hazard, that from the disturbance or dissolution of old order, and from the shock given to former habitudes and ideas, and from new practices and modes of thought and feeling generated by the war, conditions of the popular mind may arise, that, unless illumined and restrained and guided by education and Christian truth, may project us upon courses wild, revolutionary, and ruinous.

Resolved, therefore, That, in view of the above facts, we regard the present as a crisis in this nation's life, demanding the immediate appliance of the most effective means of education and evangelization in our power, and that amid the agencies, creative and organic of social and political reconstruction on the eternal foundations of Right, and Liberty, and Truth, we regard as most effective and beneficent the religious Faith and Order of our Forefathers—agencies primordial to our national life, and approved in history as the most powerful of vitalizing and conservative forces; and we therefore deem it as due to the perpetuity of our national well-being, that the churches which inherit that Faith and Order should endeavor to diffuse them throughout the extent of our country, and especially to those sections now in social and political ruin.

Resolved, That we who are now placed on this height of history, and who have been permitted to behold great and terrible things which our fathers have not seen, having emerged from the stormy deeps of a civil war, and standing on the verge of a vast and mysterious continent of the future, do this day lift the psalm of thanksgiving where our fathers lifted it, mingling, as did theirs, with the roar of the Atlantic surge, to Him that sitteth King and Lord forevermore; and we commit our beloved country to him in humble prayer, that as he has been the God of our fathers, so he will be our God and the God of our children and our children's children—even till above our national starry emblem shall be seen in heaven the sign of the second coming of the Son of man.

Signed,

T. M. POST,
SETH MAY,
JAMES D. BELL,
A. C. BARSTOW,
DUDLEY R. WHEELER,
HENRY MORRIS,
O. E. DAGGETT,
J. M. HOLMES,
EDWARD HAWES,
ABNER H. BRYANT,
EDWIN JOHNSON,
J. A. THOME,
J. C. WEBSTER,
A. FISH,
E. D. HOLTON,
A. B. ROBBINS,
CHARLES SECCOMB,
S. C. POMEROY,
E. M. LEWIS,
L. P. FISHER,
GEO. H. ATKINSON,
W. W. CRAWFORD,
MILAN HARRIS,

} Committee.

This report was accepted, and enthusiastically adopted by a rising vote, and was followed by prayer by the Rev. Dr. Kirk, of Massachusetts.

The Business Committee reported a recommendation that speakers be not allowed to exceed twelve minutes each, which was adopted.

An invitation was received from Doctor Timothy Gordon, a trustee of the Pilgrim Society, which was accepted by the Council, to visit Pilgrim Hall, on the contemplated excursion to Plymouth.

The Committee on Nomination reported the following to be the Committee on

"Books and Tracts," etc. : viz., Rev. Henry Ward Beecher, New York; Rev. L. Bacon, D. D., Connecticut; Lowell Mason, Jr., Esq., New York; Rev. Jacob Ide, D. D., Massachusetts; Timothy Dwight, Esq., Wisconsin; and they were made that committee.

Also for the committee to consider and report on the Letter from Italy : Rev. E. N. Kirk, D. D., Massachusetts; Rev. J. M. Sturtevant, D. D., Illinois; Rev. E. Beecher, D. D., Illinois.

The following resolution, presented by Rev. R. Anderson, D. D., was accepted, and ordered to be referred to a special committee; viz.,

Resolved, That the National Congregational Council are pleased to learn that the American Congregational Association has undertaken to erect a *Congregational House* in the city of Boston, as a suitable memorial of the present meeting, which shall serve as a secure repository for our Congregational literature in a national library; as a place of resort for our brethren coming to this ancient home of the denomination, and of the fathers; and also as a convenient center for operations designed to promote a knowledge of our principles and polity, and the unity and fellowship of our churches throughout the land. And while this object, involving an outlay of one hundred thousand dollars, is commended first of all to the enterprising citizens of Boston and vicinity, with whom it originated, it is also cordially commended to the liberal co-operation of our churches throughout the land.

The resolution in regard to a Congregational Church in Washington was taken from the table, and referred to the Committee on Church-building.

After singing the doxology, the Council adjourned to to-morrow morning at 9 o'clock.

SIXTH DAY; TUESDAY, JUNE 20, 9 A. M.

Council was opened with prayer by the Moderator, Governor W. A. Buckingham. The minutes of yesterday's sessions were read, amended, and approved.

Rev. Dr. Post, of Missouri, from the Committee on the State of the Country, presented some additional resolutions; which were recommitted to the same committee, with the addition of Rev. Mr. Bliss, of Tennessee, to the committee.

Deacon Charles Stoddard, of Massachusetts, from the Committee on Finance, made a partial report, which was referred to a special committee, constituted as follows:

Hon. C. G. Hammond, of Illinois; Hon. A. C. Barstow, of Rhode Island; Asahel Finch, Esq., of Wisconsin; D. S. Williams, Esq., of New York; Rev. Henry Ward Beecher, of New York; H. P. Haven, Esq., of Connecticut; Samuel Williston, Esq., of Massachusetts; Samuel Holmes, Esq., of New York; Douglas Putnam, Esq., of Ohio; Dea. S. S. Barnard, of Michigan; Simon Page, Esq., of Maine; Rev. S. G. Buckingham, of Massachusetts; Philo Carpenter, Esq., of Illinois.

The Committee of Nomination nominated the following to be the special committee appointed to consider the resolution on the proposed "Congregational House" in the city of Boston, who were so appointed, viz.:

Rev. C. Cushing, of Massachusetts; Rev. E. Davis, D. D., of Massachusetts; Rev. Ezekiel Russell, D. D., of Massachusetts; Dea. John Smith, of Massachusetts; Rev. S. D. Cochran, of Iowa; Rev. S. G. Wright, of Illinois; Hon. Walter Booth, of Connecticut.

The following resolution was introduced, viz.:

Resolved, That a committee of three be appointed to present to President Johnson the resolutions yesterday adopted on the state of the country, especially those portions relating to the punishment of traitors and to universal suffrage.

The resolution was amended by striking out all after the word "country," and adopted.

The following resolution was presented also by the committee, viz.:

Resolved, That the committee appointed by this Council to consider the evil of intemperance be also requested to consider its twin vice, the *improper use of tobacco*, particularly by ministers and Church members. And in case the said committee shall decide to bring in a report, or testimony against the former evil, they are hereby instructed to bring in, at the same time, some suitable report or testimony against the latter.

Referred to the Committee on Temperance without instructions.

The Committee on the State of the Country reported, by Rev. Mr. Bliss, some additional resolutions, as follows:

Resolved, That we extend to the inhabitants of the late revolted States who have been snared into this rebellion through ignorance, surprise, or overbearing violence of public sentiment, or forced by the power of a merciless conscription, our sympathy and commiseration, and our readiness, after a suitable time has elapsed, to welcome them, on satisfactory evidence of loyalty, to civil fellowship and fraternity under the old flag.

Resolved, That those who have maintained steadfast loyalty amid general treason and revolt, undaunted by popular rage or despotic violence, braving, in the cause of the country, the terrors of imprisonment, torture, robbery, and starvation, and of death itself, rank amid the noblest heroes and martyrs of this war, and deserve lasting honor and gratitude.

Resolved, That the heroic devotion and self-sacrifice of the loyal women of the country during this war will ever be gratefully remembered as having been of vital efficacy to the triumph of our cause, and will excite the admiration of history as examples of moral beauty and sublimity unsurpassed in human story.

These resolutions were adopted.

The committee to whom was referred the paper on the "Evangelization of the West and South," reported, by Rev. Dr. Dutton, of Connecticut, as follows:—

REPORT.

The committee, to whom was referred the Report on Evangelization in the West and South would state to the Council that we have carefully examined that Report, and have heard many communications from persons specially acquainted with the West and South which confirm and illustrate its positions and reasonings. We commend that Report as comprehensive, thorough, and able, and move that it be adopted by the Council.

We see no necessity of using the precious time of the Council by adding to the facts and arguments presented in the Report. We would only bring them to a practical issue, by deriving from them, and presenting for adoption by the Council, certain definite recommendations to the churches. We propose, therefore, the following result, viz.:

This National Council, in view of the vast and promising fields of evangelical labor opened by the rapid growth of our country toward the West, the North-west, and on the borders of the Pacific Ocean, especially in the mining regions, and opened also by the sublime and awful yet blessed providence of God in subduing rebellion, and giving their rightful liberty to four millions of bondmen, fields of labor, requiring for their proper culture, and requiring immediately, a large increase of laborers, and of funds for their support, do recommend to the churches of Christ whom they represent —

First of all, that they seek a large measure of the Holy Spirit, to inspire them with the zeal and faith, the courage and self-denial, necessary to make them willing and happy to give all the men and all the money needed to meet this extraordinary and critical exigency of the kingdom of Christ in our land.

Then to the organizations which, in the grace and providence of God, these churches have ready and well fitted to this work, the Council recommend that they devise liberal things: To the American Home Missionary Society, which, according to its constitution, aids feeble churches in sustaining the administration of the gospel, and sends the gospel to the destitute in whatever circumstances found, and by itinerant as well as local preachers, and which, from its beginning many years since, has performed its work with wisdom and fidelity that deserve universal gratitude and honor, \$300,000 during the year. To the American Missionary Association, which, by its past fidelity to the rights and spiritual interests of the negro race, and by its evangelical character and comprehensive plans and labors for the education and religious instruction of the Freedmen, is providentially prepared for the great work of their evangelization so suddenly thrown upon the Christian people of the land, \$250,000 the present year.

And since there are some places in the country, and especially in that part of the country which has just been delivered from the curse of bondage, and has been impoverished by the war unsuccessfully waged in behalf of bondage, where churches of central influence and of the Congregational polity, that has no guilty implication with slavery to be remembered against it, might at once be prosperously established if suitable houses of religious worship and instruction were built, we recommend that a special fund of \$200,000 be raised by the American Congregational Union, and expended under its direction for the building of sanctuaries in such places.

And because of the great importance of occupying such places at once with preachers and pastors of experience as well as ability, we recommend that churches at the North should exercise in some instances the self-denial of relinquishing for that purpose their chosen and beloved ministers, if not permanently, at least for a time.

In view, also, of the ignorance of the great body of the poor whites of the South, who at present form the chief constituency there, according to the precedents of Virginia, North Carolina, and Mississippi, we recommend the plans of the American Union Commission for a universal common-school education, and for a wholesome emigration from the Northern States, with a view to the industrial improvement of society, as worthy the encouragement and support of all Christians and patriots.

But the pecuniary want of the present exigency is not the greatest, nor the most difficult to be supplied. To meet the extraordinary call which is now made from these various fields for preachers of the gospel, and which must be met at once or much will be lost for the country and for Christ, are required (it is not extravagant to say) ten times as many as are now offered by the ordinary process of education for the Christian ministry. The Council therefore recommend that while the churches and ministry do not abate anything from their zeal and effort for thorough and accomplished theological education, but rather add thereto, and while they use all proper urgency with Christian young men to prepare for the ministry by a thorough or partial course in our theological seminaries, they also commend to the proper ecclesiastical bodies the consideration of the expediency of approving, and if necessary of ordaining with such conditions as they may deem best, laymen residing within their limits whom God has endowed with gifts and grace. And the Council do earnestly invite such Christian laymen to hear the voice of the Lord, and enter into this work.

And because of the woful need of intelligent preachers among the Freedmen, the Council recommend to the Churches the speedy establishment at the South of an institution for the training, by a short course, of colored ministers.

Moreover, this Council, while they exhort to the culture and practice of that enlarged catholicity which is according to the nature and habit of Congregationalism, they do also exhort to watchful and thorough fidelity to the Church-polity and faith of the New-England Fathers, preëminent, as they believe them to be, in their accordance with Scriptural principles and primitive practice, and in their harmony with republicanism in the State; and they would urge that that polity and faith be promoted and extended by all honorable and Christian means, and by no other means.

These recommendations, this Council, under a solemn sense of their responsibility to God, send to the Churches whom they represent, beseeching them, and not only them, but all patriotic, philanthropic people in the congregations connected with them, by the love they bear to their country; by their gratitude to God for its recent great and signal deliverance, by their sense of justice to four millions of their fellow-men divinely restored to their natural rights, and by their love to Christ, who has called them into his kingdom, that they might coöperate with him in seeking and saving the lost, that they enlarge their minds and hearts and labors to a thorough and glorious obedience to the commands of his word and his providence.

In behalf of the Committee,

S. W. S. DUTTON,
SAMUEL WILLISTON,
BENJ. P. STONE,
L. H. PARKER,
D. CLARY,
F. O. PARRISH,
J. GUERNSEY,
W. CRAWFORD,
J. BACON,
GEO. H. ATKINSON.

The report was accepted.

The report of the committee to whom was referred the paper on Church Building was read by Rev. S. G. Buckingham, chairman, as follows:—

REPORT.

The plan adopted by the Albany Convention in 1852 to aid feeble churches in building houses of worship, was regarded, at the time, as not the least important result of their deliberations. But the wisdom of this plan could never have been comprehended as it now is, after it has been in operation for thirteen years, and the results are gathered up as they are in the report before us. It has furnished so many churches with sanctuaries; it has been such an efficient aid to home missions; it has proved itself such an economical form of benevolence; it has done so much to promote revivals of religion; it has so spread the faith and Church polity of the Puritans; and so stimulated other denominations to take up and prosecute the same Christian work; that we shall never cease to bless God for the wisdom that conceived of such a plan, and the faith and enterprise and liberality that undertook to put it into operation.

But the demand which existed for such Christian work then has greatly increased since that time. Emigration is flowing westward as fast as ever, while that wall of exclusion which shut it out from the South and the South-west is broken down,

and it is likely to overflow and fertilize all that region also. And every consideration that ever urged us to engage in this work does so now, and with increased force. For if it was ever worth while to build sanctuaries for feeble churches, it still is; and there never were half so many that needed to be built as are likely to be called for hereafter. We must therefore assume the duty that is laid upon us, and prosecute the work with becoming vigor. The altered condition of the country may require some modification of our plan and mode of working, but the work is essentially the same, and the duty more imperative than ever.

Your Committee on "*Evangelization in the South and West*" call attention to such cities and larger towns as Baltimore, and Washington, and Richmond, and Norfolk, and Wilmington, and Cairo, and Memphis, and New Orleans, and regard them as coming within the scope of this enterprise. As centers of population and influence, they very properly represent them as "strategic points" in our moral warfare, and recommend that no time be lost in taking possession of them in the name of our Great Captain. The wisdom of this recommendation must commend itself to all. But it is equally apparent, that appropriations to churches at such points, to be of any value, must be very much larger than any that have hitherto been made. Instead of three or five or seven hundred dollars, it will require some thousands to secure the erection of a house of worship in such a position, and this will be doing no more for them than the former sum has accomplished for a Church in some little village. In the mining region, also, where the expense of building is so great, appropriations must be made on an increased scale of liberality to accomplish the desired object. This, however, will require vastly more of funds than we have hitherto raised for any such purpose, and also require some modification of our mode of raising funds, as well as of our scale of expenditure.

We do not regard any new agency as needed to take charge of this work. The Congregational Union, to which it has hitherto been assigned, has labored most assiduously, with the scanty force at its command, to collect funds, and distributed them with wisdom and impartiality. And with our confidence in those who have the charge of this society, and with their experience already acquired in the management of such a charity, we may safely intrust this enterprise with them.

The Committee recommend that all applications for aid in church-building be made to the Congregational Union; and that, having received their indorsement, special agents shall be assigned to particular fields for their collections, after the manner so successfully followed by the "Society for the Promotion of Collegiate and Theological Education at the West."

We also recommend that we embrace within our plan of church-building the affording of aid in the erection of church edifices to feeble churches in the cities and large towns of the South and West, and that our appropriations to them be upon a scale commensurate with the importance of their position and the increased cost of affording such aid.

We further recommend, that in order to meet the increased expenditure which such an enlargement of our plan implies, and also in view of the present demand for church-edifices at the West, and the prospective demand for them in the South, the sum of *two hundred thousand dollars* be raised at once, and that a much larger sum than has hitherto been raised for the purpose be secured annually to carry out the above plan.

In conclusion we would merely add, that if we cannot rear any fit monument to the piety of our fathers, and to God's good providence over them, on Plymouth Rock, let us scatter these sacred and enduring memorials of such faith and grace over the

length and breadth of the land, and thus show our appreciation of such faith, and gratitude for such grace.

(Signed)

S. G. BUCKINGHAM,	} Committee.
F. B. DOE,	
PHILO CARPENTER,	
ISAAC JENNINGS,	
J. M. CHAMBERLAIN,	
EDWIN JOHNSON,	
H. P. HAVEN,	

This report was accepted.

It was then *voted*, That the two reports just read be considered together — their subjects being closely related.

The following telegram from the President of the United States, in answer to the message of the Council, was received and read, viz. :

Washington, June 19.

GOV. WM. A. BUCKINGHAM, *Moderator National Council Congregational Churches, Boston.*

I receive with profound thanks the despatch of your Council. In the arduous and embarrassing duties devolved upon me, I feel the need of the coöperation and sympathy of the people, and of the assistance of the Great Ruler of the universe. These duties I shall endeavor to discharge honestly, and to the best of my judgment, with the conviction that the best interests of civil and religious liberty throughout the world will be preserved and promoted by the success and permanency of our country. Let us all labor to that end, and the mission upon which the people have been sent among the nations of the world will be accomplished.

ANDREW JOHNSON.

The half-hour from 11 to 11 1-2, A. M., was spent in devotional exercises.

The reports were discussed.

The committee appointed to report further instructions to the Finance Committee reported as follows, viz. :

Resolved, That the Finance Committee be requested to pay to ministers who have presented statements of the amount of their expenses in attending upon this Council *fifty per cent.* of the amounts so presented; provided that no person shall receive a sum exceeding \$200, and provided also that no one shall be paid any amount toward his expenses who receives an annual salary of \$1500.

Resolved, That as soon as the Finance Committee can report to this Council its total expenses, this Committee have permission to make further Report as to the manner of securing the needed sum.

These resolutions were accepted and adopted.

Council adjourned to meet at 3, P. M.

TUESDAY, 3, P. M.

The discussion of the reports on Evangelization at the West and South, and on Church-building, was resumed, and continued by various members of the Council.

It was moved to adjourn until to-morrow morning at 9 o'clock. The motion was lost.

Rev. Dr. Wolcott moved that the order of business be so far modified as to allow the discussion on the question before the Council to be resumed to-morrow, and to omit an evening session, which was carried.

Adjourned.

SEVENTH DAY; WEDNESDAY, JUNE 21, 9 A. M.

Council was opened with prayer by the first Assistant Moderator, Hon. C. G. Hammond.

The minutes of yesterday's session were read and approved.

On motion of Hon. Linus Child, of Massachusetts, the resolution yesterday adopted appointing a committee of three to proceed to Washington with the resolutions of this Council was reconsidered for the purpose of amendment, and was modified to read as follows:

"That those resolutions be attested by the signatures of the officers of this Council, and transmitted to the President of the United States by his Excellency the Moderator."

The Business Committee recommended that speakers, as yesterday, be limited to twelve minutes.

The recommendation was accepted; amended by fixing eight minutes as the limit of speakers; and adopted.

The discussion of the reports on "Evangelization at the West and South" and on "Church-building" was resumed.

The report of the Committee on Church-building was adopted.

The report of the Committee on "Evangelization in the West and South" was divided, read in three sections, and adopted.

Rev. Mr. Seccombe, of Minnesota, moved a reconsideration of the vote requiring final action on the report without further debate. His motion was lost, and the whole report, as amended, was adopted.

A recess of five minutes was voted before devotional exercises.

The half-hour from 11 1-2 to 12 M. was given to devotional exercises.

The report of the committee appointed to respond to Foreign Delegates was read by Rev. Dr. Bacon, as follows:

REPORT.

This Council has been honored with the presence of brethren who have brought us friendly and fraternal greetings from various Christian bodies in foreign countries. Our neighbors beyond the St. Lawrence have sent to us the Rev. Edward Ebbs, the Rev. Henry Wilkes, D. D., the Rev. John Wood, the Rev. E. J. Sherrill, the Rev. A. Duff, the Rev. D. C. French, and Theodore Lyman, Esq., who appear as delegates from the Congregational Union of Canada. Brother W. H. Daniels comes to us from the Congregational Union of Nova Scotia and New Brunswick. From the Evangelical Churches of France, a youthful brother, bearing a beloved and honored name, the Rev. Theodore Monod, delegated by the Union of those Churches, has stood among us, and from his eloquent lips we have received a new assurance that the Evangelical Protestantism which in that great country was so long persecuted and oppressed, is yet to be a power in the conquest of the world for Christ. The Congregational Churches of Wales, worshipping God in their own ancient language, and inheriting that primitive British Christianity which is older than the name of England, have been represented by the Rev. John Thomas, C. R. Jones, Esq., and J. Griffith, Esq., deputed for that service by the Glanmorganshire Association. From the Fatherland of our own Pilgrim Fathers, two distinguished ministers, the Rev. Robert Vaughn, D. D., and the Rev. Alexander Raleigh, D. D., commissioned by the Congregational Union of England and Wales, the Rev. S. R. Asbury, commissioned by the North Staffordshire Con-

gregational Union, and another, who needs no letters of recommendation to us, the Rev. Dr. James W. Massey, have come to renew and confirm the alliance which ought ever to be firm and intimate between the Congregationalism of England and the Congregationalism of America. The presence of these brethren in our National Council gives us the opportunity of testifying the Christian fellowship of our Churches with all in every land who are sincerely seeking to advance the kingdom of Christ.

To our brethren in the neighboring British Provinces, we need only respond with grateful recognition of their interest in us and in the work committed to us. Their peculiar work is in some degree coördinate with ours. It is for them, though under many discouragements, to maintain and propagate in their country those religious ideas and organizing forces which our fathers brought with them to New England, and which, whenever they have had free course upon this continent, have made the wilderness rejoice and blossom as the rose. May God give them enlargement and prosperity!

The salutations of the French Evangelical churches remind us of the many points of contact between the history of their country and the history of our own. Here in Boston there was once a congregation of French Protestants, exiled for their religion. The Huguenot migration to New England and to all the English colonies was one of the streams that made up by their confluence the American race and nationality. Names that were once French, and that were brought hither by fugitives from persecution almost two hundred years ago, are borne by thousands of our people, and some of them are illustrious in our history. The relation of France to the achievement of our national independence can never be forgotten by the American people while the memory of Lafayette is blended with the memory of Washington. From the earliest stages of the French Revolution to the present hour, our people, more intently perhaps than any other, have watched the vicissitudes of liberty, and especially of religious liberty, in that country. Our churches have watched with prayer and with praise to God the rekindled life in the dying remnants of French Protestantism, and gladly have they contributed something of substantial aid to a movement so full of hope for Europe and for the world. Yet when the terrible storm of adversity burst upon our country four years ago, and we looked to all parts of the world for sympathy from the wise and the good, we little expected that from a Protestant Frenchman there would come, to invigorate our confidence in God, and to reëssure the consciousness of our relation to his work who is making all things new, such a tribute to the grandeur of our cause, and such an appeal to the Christian world in our behalf, as came from the illustrious Count Ajenor de Gasparin. We were in a position which made us know with lively sensibility what was said of us, and what was thought of us, in every country of the civilized world. It gave us no discouragement to find, that everywhere the enemies of liberty, and the upholders of military and priestly despotisms, were in full sympathy with our enemies. But to know, as we knew from the beginning, that the friends of liberty and progress throughout Europe, and especially in France, were our friends, and that they recognized the identity of our cause with theirs, gave added courage to all our loyal people. To know, as we know, that the religious aspects of the conflict, and its relations to the work and kingdom of Christ, were understood and appreciated by the revived Protestant churches of France, and that their prayers were unceasingly offered for us, was to all our churches a fresh inspiration of faith and hope. From our experience of what their words of cheer have been to us in our darkest hours, we would learn,

for our own guidance in all future time, how much good the Christian people of one nation may do to the Christian people of another nation, in times of peril and of trial, by speaking to them, and speaking for them, words of Christian sympathy and confidence, in the free, clear tone of Christian manliness.

Our brethren in the principality of Wales assure us by their delegates, that, in the great struggle of our nation for civil and religious liberty, their sympathy with us has been constant and outspoken, and that their prayers have been offered to God for us in the time of our calamity. It would hardly have been strange, if, in the seclusion of their ancestral mountains, they had felt that a conflict on the other side of the globe, though all the world beside should be shaken with the Titanic struggle, was no concern of theirs, and that the military neutrality proclaimed by the government of their country required them to suppress their moral and religious sympathies. But the mountains are ever the home of free and brave hearts; and the ocean over which adventurous Madoc is reputed to have sailed seven hundred years ago, has been crossed in more modern times by thousands of Welshmen who have retained in their homes among us their own language and their communications with their kindred in the land of their fathers. The Welsh settlements in our country are settlements of Congregational Calvinists, and everywhere they have been thoroughly loyal to their country and to liberty. To them in part we owe it that the Congregational churches in Wales have so well understood the merits of our cause, and have so frankly given to us, in our conflict with oppression and with treason, the Cambrian steadfastness of their sympathy, and the Cambrian fervor of their prayers.

In England, too, our country and our churches have had, from the beginning of the great agony, firm and enlightened friends. Perhaps it was a fondness on our part, but, in that love for old England which so many ages of separation had not extinguished, we have cherished the belief that the sovereign lady, whose womanly and queenly virtues have so adorned the throne of her ancestors, has not forgotten with what enthusiasm of hospitality her royal son was received by the American people, and has freely given the homage of her personal sympathy and regard to the grandeur of the sacrifices which God has required of us for our country and for the welfare of mankind. In the highest rank of the British aristocracy, one at least was found (alas that we cannot join the name of Shaftesbury with the name of Argyle!) who at the first perceived and openly declared the necessity that was upon us, as patriots and as men, to defend in arms and at all hazards, not our national inheritance only, but our national life. Among the foremost statesmen in the British House of Commons, such men as Bright and the lamented Cobden, whose names, like that of Hampden in his day, are greater than titles of nobility, among philosophic thinkers in the sphere of political science, such men as Stuart Mill and Goldwin Smith, have been the champions of our cause before their countrymen. But notwithstanding all this, the prevalent opinion of England and of Scotland has been notoriously adverse to our cause. Though we had able defenders among those who control the journalism of Great Britain, the most powerful of the organs that sway and express the public opinion of Great Britain, the most ponderous reviews, the most popular magazines, the most widely circulating and authoritative newspapers, whig and tory, conservative and radical, high Church and infidel, if they could agree in nothing else, were well agreed in their hostility to us and in their sympathy with the rebellion.

This was not what we expected. It struck the hearts of thousands of our countrymen with a pang like that which any man might feel when some friend whom

he loved and trusted has suddenly become his enemy. Yet this is what we might have expected if we had adequately considered the infirmities of human nature and the forces by which national antipathies are generated and determined. Our kindred in Great Britain had seen with mingled pride and apprehension the portentous growth of the United States, and had been sometimes disgusted with that boastful and vain-glorious habit which has hitherto entered so largely into our national character. We cannot wonder that the British nation had some feeling of relief and satisfaction at the apparent downfall of a power that had seemed likely to rival "the mistress of the seas," and that might have attempted some day to wrest the trident from her grasp. The political institution of the United States, though in some sense an outgrowth of ancient English law and liberty, had no place for the theoretical monarchy and the actual and powerful aristocracy of the British constitution. We cannot wonder that thousands of loyal subjects in Great Britain accepted with a cheerful feeling the apparent ruin of our federal democracy, and made haste to infer with joy the impossibility of any political welfare without a powerful aristocracy. In the United States there was no established Church; but all forms of worship were alike protected by the law, and alike dependent on the voluntary offerings of the people. We cannot wonder that in England, where the Established Church is ubiquitous in its presence and its power, and where all Church parties, High Church, Low Church, and Broad Church, and all theologies in the Church from ultra Calvinism to ultra Rationalism, agree in venerating the sanctity of tithes and in abhorring the impiety of a nation without a Church by law established, there was a religious feeling, widely diffused, which devotedly interpreted our national calamity as a revelation from heaven of God's wrath against our national impiety. Nor was this all. The island of Great Britain is one great hive of manufacturing industry; and British commerce has been for many ages the cynosure of British statemanship. But on the other hand the people of the United States had shown a determination to enrich their own country by a large development of manufacturing industry; and the commerce of the United States had seemed likely to rival the world-wide sweep, and to surpass the daring enterprise, of British commerce. We cannot wonder that the nation which the first Napoleon, in the insolence of a robber, thought to stigmatize by calling it "a nation of shopkeepers," and in which the great manufacturers and traders already share with the ancient aristocracy of land-owners the actual sovereignty of the empire, was moved with something like a national joy at what seemed to be the final paralysis and ruin of a great commercial rival. Yet there was one class in the population of Great Britain which surprised the world by standing firmly and bravely for us.

The operatives in the manufacturing districts were the first to suffer from the effects of the American conflict. But, as if by some instinct divinely given, they felt and knew that the conflict was a conflict for the rights of labor and the liberty of all mankind; and from first to last they steadfastly resisted all attempts to bring them through their sufferings into any sort of fellowship with the impious power that was struggling to found an empire on the principle that the proprietors of land and capital ought also to be the proprietors of their less fortunate fellow-men. Let us give due honor to the humble operatives in the mills and forges and countless workshops of Great Britain, whom God enabled to stand firm in the day of their calamity and of ours.

From our brethren of the Congregational churches in England, we expected at the first an unequivocal and constant declaration of sympathy with the American people. Were they not our brethren, inheritors with us of the faith and order for

which the martyrs of Congregationalism suffered under Queen Elizabeth? Did they not glory in our Pilgrim Fathers? Was not our history their boast? Was not our religious prosperity, our civil liberty, our marvellous progress among the nations, the most powerful of arguments for their principles? Were they ashamed of Milton and of Cromwell, or of the position which Britain held among the nations when a Congregationalist Lord Protector reigned in the place of the perjured and persecuting Stuarts? Was not our cause "the good old cause" of the Puritan against the Cavalier, acknowledged and proclaimed as such by our enemies? Had they not, in the freedom and fidelity of Congregational fellowship, rebuked us at sundry times and in divers manners, publicly and privately, through the press and by official communications, for the luke-warmness of our zeal and the imperfection of our testimony against the wickedness of slavery? And when at last the American people, roused in part by such remonstrances as theirs, and moved by the pressure of a purely religious feeling throughout the free States—a feeling to which the Congregationalism of New England and the North contributed more than its full share of glow and impulse—rendered, in the unequivocal form of a national election, its purpose to arrest the extension of slavery and to resist the insolent demands of the slave-holding and slave-trading interest, though at the hazard of war and national dissolution—was it not to be expected that the Congregational churches and ministers of England, with one voice of no uncertain sound, would testify for the righteousness of our cause, not only as the cause of order against anarchy, and of constitutional government by votes against government by violence and arbitrary power—not only as the cause of religious liberty and the universal diffusion of knowledge against a system which made the Bible an incendiary book and the teaching of the alphabet a crime—but also as the cause of personal freedom, and of every man's right to his own limbs and faculties, against the hideous atrocity of subjecting a race to perpetual servitude, hopeless and unrewarded, and the impiety of perverting the Christian religion into a divine warrant for that atrocity.

Our brethren who bring to us in this assembly the congratulations of the English Congregational Union must not be permitted to return under any impression that we have not felt deeply and sorrowfully, through these four years of national agony, the actual position of English Congregationalists. We know that among them there have been some, whom it might be invidious to name, because we could not name them all, who have been, from first to last, our most constant, devoted, and faithful defenders. We frankly and gratefully acknowledge, on the testimony of the honored delegates here present, that the majority of the Congregational ministers and Churches in England have sympathized with us, and have prayed for our deliverance from our enemies, and our victory over the Antichrist that rose up to destroy us. But faithfulness to them and to Christ forbids us to forget that the dominant influences in the Congregational Union, and the ostensible organs of Congregational opinion in England, were against us, or that honored brethren who went from us to them, for the purpose of explaining our position, and asking for their sympathy and their prayers, were refused a hearing. Yet while we remember this, we remember it not as retaining any unkind remembrance of an injury to us. We accept the presence of the beloved and honored delegates who have stood in our assembly as a proof that they now understand us, and that the ancient fraternity and unity between them and us shall be perpetual, and as a hopeful omen that between these kindred nations there shall be peace, ever growing more intimate

and indissoluble by coöperation in all works of beneficence to mankind and of glory to God.

LEONARD BACON, HENRY WARD BEECHER, J. M. STURTEVANT, RUFUS ANDERSON, J. B. WALKER.	}	Committee.
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The report was accepted, and its adoption moved by Rev. Mr. Quint of Mass., and seconded by Rev. Dr. Thompson of New York.

The Report was adopted, and the Council adjourned to 3, P. M.

WEDNESDAY, 3, P. M.

Council reassembled.

Dr. Budington moved that the Business Committee be instructed to arrange the remaining business of the Council so that the body may adjourn on Friday night. The motion was lost.

The Committee on the Letter from Italy reported by Dr. Kirk, as follows:—

Whereas, The Spirit of the Lord has breathed on the people of Italy, and rekindled the fires of godliness extinguished by the Roman hierarchy; and

Whereas, The providence of God is leading this people out from the bondage of superstition and of a tyrannic priesthood; therefore,

Resolved, 1. That this Council recognize with fraternal sympathy, and with thankfulness to God, their attainment to the blessings of civil and religious liberty.

2. That this Council entertains a lively sympathy with every soul, however obscure, there and elsewhere, earnestly searching God's word to learn the character and will of God.

3. That this Council congratulates the various little bands of believers who are striving to organize themselves into churches of Christ under any of the several forms adopted in our Protestant countries.

4. That this Council regards with peculiar interest those who are founding free Italian Churches, independent of foreign control or dictation; seeking to rebuild on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

5. That the Council request the Rev. Messrs. Clark of Milan, and Hall of Florence, to convey to our Italian brethren the expression of our sympathy, and the assurance that, by prayers and pecuniary contributions, we will do what in us lies to promote the advancement of Christ's kingdom in their beautiful and classic land.

The report was accepted and adopted.

The Committee on "Books and Tracts" reported through Dr. Bacon, as follows:

REPORT.

The committee to whom was referred the subject of *the relation of our denomination to Books and Tracts* respectfully report:

They have considered the subject in the following order: I. What are the existing relations of the denomination to literature? II. What are the disadvantages of the present order of things? III. What measures, if any, may wisely be introduced to obviate these disadvantages?

I. The Congregational churches, in all systematic operations by means of books, stand practically related to literature mainly through six different book-manufacturing and book-selling corporations: viz., 1. The American Bible Society. 2. The American Tract Society, Boston. 3. The American Tract Society, New York. 4. The American Sunday School Union. 5. The Massachusetts Sabbath School Society. 6. The Congregational Board of Publication.

Our method of operation through these corporations is simply this: to pay our

charitable contributions (amounting to a very large sum annually) to the treasuries of these corporations, by which they are expended, partly in the preparation of stereotype plates, and the manufacture of books; partly in the donation of books to missionary societies, churches, Sunday Schools, and other distributing agencies independent of the publishing societies; and partly in the maintenance of a system of book-selling or distribution, through depositories or colporters, by the publishing societies themselves. But our contributions for doing good by the circulation of good literature all pass through the hands, and are subjected to the discretion, of those concerned in the manufacture and sale of books, and are necessarily more or less complicated with their business arrangements.

II. *Disadvantages of our present method.* 1. Literary and Moral. 2. Economical.

1. The literary and moral disadvantages of our present method of benevolent operation by means of books may be stated briefly thus: that it shuts us up almost wholly to the use of the books issued by the societies which are the recipients of our contributions. The narrow classes of literature to which we have been thus disastrously restricted, may be thus defined: (1.) A negative religious literature, from which all characteristics of any individual or party have been scrupulously eliminated. (2.) A merely sectarian literature. And even within these very narrow limits we have had no access in our benevolent operations to the general field of such literature, but have been debarred from the publications of all private firms, and of societies other than those through which we have operated.

Some of the sorts of literature from the public use of which we thus suffered ourselves to be excluded are these: (1.) Christian *secular* literature. For certain religions and philanthropic uses, — as for instance, for ship, and garrison, and hospital libraries, — an exclusively religious literature is inadequate. (2.) Generally the works of men characterized by the highest force and originality, whose writings cannot, without an excess of mutilation, be brought within the prescribed limits of the publishing societies, whether on the denominational, or on the “Catholic,” basis. (3.) The works of good men of other denominations which are marked by any of their denominational peculiarities. (4.) The books from the publication of which our own societies have been forestalled by the activity of other societies or private firms, or from which they are debarred by copyright; and this class includes a large proportion of the best productions of our own time and country.

It cannot be doubted that one of the most serious disabilities with which Puritan principles have been crippled in their progress has been the bondage under which they have been placed to publishing societies, and especially to those which have been constructed on that fallacious “catholic basis,” which presumes that the condition of Christian union is the repression of individual convictions.

At the same time, it must be considered that in some cases, being debarred from the use of the *best* literature, we have been paying lavishly for the circulation of much that is second-rate or third-rate. It is especially true in the case of the old publication societies, the New York American Tract Society, and the American Sunday School Union, that their catalogues are cumbered with many works, proved to be unsalable, or grown obsolete and superseded by better works on the same subject, which, nevertheless, (the stereotype plates being on hand,) continue to be manufactured, because, although they cannot be sold, they can be given away at the expense of the churches.

It is by no means the least of our present moral disadvantages in this matter, that the essential and recognized inadequacy of the system of publishing societies to supply the books needed, especially for Sunday School libraries, has brought in upon us a mixed multitude of books that have passed no responsible revision, and

from which the majority of purchasers have no means of making wise selection. The mixture of pernicious books in Sunday School libraries is a grievous evil, to which our present arrangements afford no remedy.

2. *Economical Disadvantages* of our present system.

It is *theoretically* bad economy to intrust large sums of money for the purchase and distribution of goods to the discretion of the same concern which manufactures the goods and keeps them for sale. *Theoretically*, it would be better that if various concerns, public or private, have undertaken to produce good books and tracts, and offer them for sale, the charitable gifts of the public should go into the hands, not of these interested parties, but of other and disinterested parties, who shall expend them wherever they can get the best books for the least money.

We should not press this theoretical point against a system which, on the whole, was found to work well. But, in fact, the very evils which might have been predicted from this system are widely believed to exist. *This* evil, certainly, has occurred,—that in consequence of their double position, as being at once the buyers and the sellers, the publishing societies have been subjected to constantly renewed *suspensions*, which, however undeserved, have been to them an annoyance and a hinderance. If they had been either buyers only, to give away, or manufacturers only, to sell, they would have escaped these imputations. If our donations had been intrusted to disinterested parties, with liberty to go into open market for the goods, they would have brought to bear on these various manufacturing corporations the healthful influence of competition, both with each other and with private enterprise. Private booksellers have constantly declared, that, if they were allowed equitably to compete with charitable corporations, they could undersell them. There could be no imaginable loss or disadvantage to the Christian public in giving them the chance.

3. *What measures, if any, may be wisely introduced to obviate existing disadvantages?*

We will not undertake, in this place, to lay out the details of a better system than the present. What we want is some arrangement by which the Church may reach forth her hand into every department of literature, and take the best books for her use, and place them wherever they are needed, distributing mainly by the hands of her servants, as an incident in the main work of spreading the gospel. Such an arrangement we do not believe to be beyond the wit of man. It would require a board of Christian scholars and critics, who should thoroughly winnow the vast mass of books and tracts that are offered to the public by societies of every sort and sect, and by private firms, and present the public with a new catalogue, made up only from the best among them all; and a board of capable business-men, who should see that the alms of the churches were not spent to disadvantage, and who should undertake to apply donations according to the intent of the donors. It would be a simple and inexpensive institution.

The committee take pleasure in announcing the fact, that these considerations have been for some time before the minds of some of the best and wisest men in the country, and that preliminary steps have already been taken, under the auspices of President Woolsey of Yale College, President Hopkins of Williams College, and others, which, it is hoped, will result in supplying this desideratum.

(Signed)

H. W. BEECHER,
LEONARD BACON,
LOWELL MASON, JR.

The report was adopted.

The committee to whom was referred the report of the preliminary Committee on the Declaration of Faith made report as follows:

The committee, in presenting the following report to the Council, regret that time and circumstances would not allow them to prepare a condensed statement of the doctrines held by our denomination. We desire it to be distinctly understood that the brief confession of the faith which we held in concert with the great body of believers is in no sense designed to be regarded as a creed for our churches.

REPORT ON A DECLARATION OF FAITH.

When the churches of New England assembled in a general synod at Cambridge, in 1648, they declared their assent, "for the substance thereof," to the Westminster Confession of Faith. When, again, these churches convened in a general synod at Boston, in 1680, they declared their approval (with slight verbal alterations) of the doctrinal symbol adopted by a synod of the Congregational Churches in England, at London, in 1658, and known as the "Savoy Confession," which in doctrine is almost identical with that of the Westminster Assembly. And yet again: when the churches in Connecticut met in Council at Saybrook, in 1708, they "owned and consented to" the Savoy Confession as adopted at Boston, and offered this as a public symbol of their faith.

Thus, from the beginning of their history, the Congregational churches in the United States have been allied in doctrine with the Reformed churches of Europe, and especially of Great Britain. The eighth article of the "Heads of Agreement," established by the Congregational and Presbyterian ministers in England in 1692, and adopted at Saybrook in 1708, defines this position in these words: "As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confessions or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule."

In conformity, therefore, with the usage of previous Councils, we, the elders and messengers of the Congregational churches in the United States, do now profess our adherence to the above-named Westminster and Savoy Confessions for "substance of doctrine." We thus declare our acceptance of the system of truths [which is commonly known among us as Calvinism, and] which is distinguished from other systems by so exalting the sovereignty of God as to "establish" rather than take away the "liberty" or free-agency of man, and by so exhibiting the entire character of God as to show most clearly "the exceeding sinfulness of sin."

At the same time we re-affirm the fundamental principle of Congregationalism, that the Bible is "the only sufficient and invariable rule of religion;"¹ that, in order to attain a faith which is "right and divine, the word of God must be the foundation of it, and the authority of the word the reason of it."¹ We "ought to account nothing ancient that will not stand by this rule, and nothing new that will."¹ "It was the glory of our fathers, that they heartily professed the only rule of their religion, from the very first, to be the Holy Scripture."¹

Besides thus expressing the faith which we hold as a denomination, we deem the present a fit occasion to express the earnestness of our sympathy with all those

¹ Preface to the Savoy Confession, as adopted at Saybrook in 1708.

Christian churches who are agreed with us in the essential truths of the gospel; especially as our common faith is now assailed by popular and destructive forms of unbelief, which deny the living and personal God, which reject the possibility of a supernatural revelation by Jesus Christ, which exclude the fact of sin and the hope of redemption.

Against these dangerous errors, we, in common with all Christian believers, confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that we are justified before God, and receive the remission of sins; and that it is through the presence and grace of the Holy Comforter alone that we hope to be delivered from the power of sin and to be perfected in holiness.

We believe also in the organized and visible Church, in the ministry of the word, in the sacraments of baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given originally through prophets and apostles, and in the life, the miracles, the death, the resurrection, of his Son, our divine Redeemer. This testimony is preserved for the Church in the Scriptures of the Old and New Testament, which were composed by holy men as they were moved by the Holy Ghost.

We affirm our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of his body are sacredly bound to keep "the unity of the spirit in the bond of peace," and to dwell together in the same community in harmony and mutual fellowship.

We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We bless the God of our fathers for the inheritance of these doctrines which have been transmitted to us their children. We invoke the help of the divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them in purity to our children. We rejoice, that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

We believe that these truths and this free spirit have blessed our country in the past, that they have made New England what she is in the present, and have carried her principles, by other denominations as well as our own, throughout the Union, while in our recent struggle they have largely contributed to redeem and save the nation.

In the critical times that are before us as a nation, times at once of duty and of danger, we rest all our hopes in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers, that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, to assert, to defend, and to die for liberty; in short, to mould and redeem by its all-transforming energy everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit it to our children, a free and happy, because a Christian, commonwealth.

We acknowledge the duty that is laid upon us by the Redeemer to carry this gospel into every part of this land and to all nations, and to teach all men the things which he has commanded us to observe and to do. May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." To him be praise in the Church forever, Amen.

For the committee.

JOHN O. FISK, *Chairman*.

It was moved to accept and adopt the report.

Rev. Mr. Balkam, of Maine, moved to amend by substituting the original paper presented by the committee of which Dr. Thompson was chairman; but the motion, on request, was withdrawn.

Rev. Dr. Leavitt, of New York, moved to amend by striking out the words, "which is commonly known among us as Calvinism, and."

It was moved that the orders of the day be suspended (the hour designated for adjournment having arrived), so as to allow Rev. Mr. Allen to speak for two minutes; and the motion was carried.

Dr. Leavitt's amendment was lost.

The motion to lay the Report of the Committee on the table was lost.

Rev. Mr. Quint, of the Business Committee, moved that the Council suspend the rule to adjourn at 5 o'clock, so as to remain in session after that hour; which was carried.

Dr. Leavitt, of New York, moved further to amend, by inserting in the third paragraph, between the words "above-named" and "Westminster," the words "doctrinal articles of the Church of England, and."

Pending the discussion of this amendment, on motion of Mr. Dexter, of Mass., the Council voted, that, when it adjourn, it adjourn (should to-morrow not be a rainy day), to meet at 11, A. M., on Burial Hill, in Plymouth, Mass.

The discussion of Dr. Leavitt's proposition was further arrested, to allow of the reception and appropriate reference of several resolutions from the Business Committee, as follows, viz.:

(1.) *Whereas*, The use of tobacco is a great and growing evil in our land, and large treasures are wasted in forming and cherishing a habit that is not only expensive but highly injurious; therefore

Resolved, That this Council do, in the most solemn and decided manner, raise a voice of warning against this evil, and exhort our churches and our people everywhere to set their faces like a flint against it, that our precious youth may be saved from its baneful influence, and the fairest portion of our earthly heritage from foul desecration.

Accepted, and referred to the Committee on Temperance.

(2.) *Resolved*, That we recommend to all the churches represented in this Council the observance of the — day of — as a day of special fasting and prayer for the outpouring of the Holy Spirit upon the land, to crown with success the results reached by this body; and that we send a brief address to those churches, to be laid before them on that occasion.

Accepted, and reference ordered to a special committee to be appointed.

(3.) *Whereas*, Our Pilgrim Fathers regarded the strict observance of the Sabbath as a duty they owed to God, and also as indispensable to the formation of a free Christian republic; and

Whereas, The desecration of the Sabbath is proverbial, both by the nation and by individuals, and thereby one of the fundamental principles on which our fathers reared this mighty nation is greatly imperilled, and the God who ordained the Sabbath dishonored: therefore

Resolved, That we as a Council greatly deplore the general desecration of the Sabbath in our beloved land, and feel called upon to use all proper efforts, in the pulpit and by the pew, by prayer, and if necessary by our petitions to Congress, to restore to the nation the sanctity of the Christian Sabbath, once so dear to our fathers.

Reference ordered to the Committee on "the Declaration of Faith."

(4.) *Whereas*, This Council is informed that a band of Christians in Baltimore, many of whom are known to have been first among the foremost in the great movements in Maryland during the last four years for liberty and the Union, have recently been organized into a Congregational Church; and

Whereas, These representatives of the New England polity and spirit have with great self-sacrifice devoted themselves and their property to the enterprise of building, upon a commanding height in that city, a Church edifice worthy of their cause, and of gathering from the large number of intelligent and liberty-loving citizens of that emancipated metropolis a vigorous and influential Church; and

Whereas, We have reason to believe that the success of one such enterprise would lead to the early establishment of other strong churches in Baltimore, and that such a Church, standing in the gateway of the South, would insure the organization of many more in the regions beyond, and would itself become a light and a power over the whole land: therefore

Resolved, That this National Council commend this initial enterprise at the South to the sympathy and most liberal aid of our whole denomination, as one of the highest importance to our country, to the interests of liberty, and to the cause of Christ.

Accepted, and referred to the Committee on the Evangelization of West and South.

(5.) *Resolved*, That it is inexpedient and improper that pastors of Congregational churches should assume, or retain, membership in another denomination.

Accepted, and referred to the Committee on Church Polity.

(6.) *Resolved*, That a committee be raised to devise ways and means to raise the \$750,000 voted as expedient for national evangelization.

Reference ordered to a special committee to be appointed.

(7.) *Resolved*, That this Council will adjourn *sine die* on Saturday next, at 12, M.

Reference ordered to Business Committee.

(8.) *Whereas*, The expeditious securing of the \$750,000 which our churches have been recommended to raise is of the first importance to our land and the Church; and

Whereas, An equitable apportionment of this sum among the churches of our several States, according to their several ability, would greatly facilitate the obtaining of the entire sum:

Resolved, That a committee be appointed to make as equitable an apportionment as possible, of the sum to be raised, among the different States, and in due time to inform the churches of each State what portion of the fund it properly belongs to them to furnish.

Accepted, and reference ordered to the special Committee on Ways and Means of gaining the \$750,000 fund, previously ordered.

The special committee to whom was referred the report of the Finance Committee reported by resolutions, as follows :

Whereas, The failure of a large number of churches to respond to the call made by the preliminary meeting, for contributions to meet the expenses of this Council, has resulted in a lack of means to meet the just demands upon our treasury : therefore

Resolved, That the Finance Committee be authorized to call upon the more wealthy of those churches which failed to make contribution, for a sum not less than one thousand dollars to meet such deficit ; and that said committee be directed to pay over any balance which shall remain in their hands, after discharging all just claims against this Council, into the hands of the Congregational Union.

Resolved, That the delegates to this Council, representing the churches to which this call shall be addressed, be requested to aid the committee in their collections.

Accepted and adopted.

Adjourned with the Doxology, to meet at the Mt. Vernon Church to-morrow morning, at 9 o'clock, should the day be rainy ; otherwise to meet on Burial Hill in Plymouth, at 11, A. M.

EIGHTH DAY ; THURSDAY, JUNE 22, 1865. .

Council assembled between eleven and twelve o'clock, A. M., on Burial Hill, in Plymouth, Mass., and were called to order by Hon. C. G. Hammond, first Assistant Moderator. Prayer was offered by the Rev. David Bremner, pastor of the Third Church of the Pilgrimage in Plymouth.

The reading of the records was postponed until to-morrow.

Rev. Mr. Quint, from the Business Committee, presented a paper as a substitute for that yesterday reported by the committee to whom was referred the report of the preliminary Committee on a Declaration of Faith, as follows :—

REPORT.

Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshiped God, and among the graves of the early generations, we, Elders and Messengers of the Congregational Churches of the United States in National Council assembled, like them acknowledging no rule of faith but the word of God, do now [reiterate] our adherence to the faith and order of the Apostolic and Primitive Churches [as] held by our Fathers, and [as substantially embodied] in the Confessions and Platforms which our Synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, have only deepened our confidence in the faith and polity of these Fathers. We bless [the] God [of our Fathers] for the inheritance of these doctrines, [which have been transmitted to us their children.] We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them, in purity, to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God ; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and

the State, and to assert and to defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man, in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit it to our children, a free and happy, because a Christian, commonwealth.

We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less, important, and, by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

[But] recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people — while adhering to our own peculiar faith and order — we extend to all believers the hand of Christian fellowship upon the basis of those fundamental truths in which all Christians [may] agree. With them we confess our faith in God the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that [we] are justified before God, [and] receive the remission of sins; and [that it is] through the presence and grace of the Holy Comforter [alone that we] [hope to be] delivered from the power of sin, and [to be] perfected in holiness.

We believe also in [an] organized and visible Church, in the ministry of the word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given [originally] through prophets and apostles, and in the life, the miracles, the death, the resurrection, of his Son, our divine Redeemer — a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ, and that these members of his body are sacredly bound to keep "the unity of the spirit in the bond of peace," we declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of this land; and with them we will go "into all the world, and preach the gospel to every creature."

May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." Amen.

Dea. Charles Stoddard, of Massachusetts, moved that this substitute be accepted and adopted; and also that it be placed in the hands of a committee whose duty it shall be to suggest any verbal alterations that may seem to be desirable not affecting the sense, to report before the dissolution of the Council. The motion was carried.

It was further moved that this committee be composed of one member from each State and Territory represented in the Council, and that they be chosen by ballot immediately after the preliminary exercises of the session of to-morrow morning. This motion was carried.

After prayer by Rev. Dr. Daggett, of New York, closing with the Lord's prayer, in which the Council joined, the Council adjourned with the singing of the Doxology, to meet in the Mount Vernon Church, in Boston, to-morrow at 9, A. M.

NINTH DAY; FRIDAY MORNING, JUNE 23, 9 A. M.

The Council was called to order by the First Assistant Moderator, Hon. C. G. Hammond, who offered prayer.

The minutes of the Council for Wednesday and Thursday were read, amended, and approved. Gov. Buckingham appeared and took the chair.

It was moved to reconsider the vote of yesterday, by which the appointment of a special committee of one from each State and Territory, to be chosen by ballot, to make needed verbal changes in the Declaration of Faith, was ordered; and the motion prevailed.

It was further moved to amend the motion thus brought back to the consideration of the Council by fixing the number of the committee at three, and changing the mode of their appointment to nomination by the Moderator and his two assistants.

Rev Mr. Allen, of Mass., asked leave to present the following protest, and that it be ordered to be entered on the minutes. And leave was granted, and the record ordered:

MR. MODERATOR,

Standing over the ashes of the PILGRIM FATHERS, and on the summit of this Hill consecrated to their memory, I solemnly PROTEST against the adoption of the paper here and now presented, as being *too sectarian for their catholic spirit, and too narrow to comprehend the breadth of their principles of RELIGIOUS FREEDOM.*

GEO. ALLEN.

Plymouth, Mass., June 22, 1865.

The following — nominated by the Moderator and his two assistants — were appointed to be the committee to make such verbal alterations as may be needful in the declaration of faith yesterday adopted upon Burial Hill: viz., Rev. Dr. Stearns, of Massachusetts; Rev. Dr. Budington, of New York; Rev. Dr. Patten, of Illinois.

The committee to whom was referred the paper on Ministerial Support presented the following

REPORT.

The Committee to whom was referred the paper submitted to this Council by the preliminary committee, through its chairman, Rev. George Shepard, D. D., on the subject of "*Ministerial Support*," have had the same under careful consideration, and

beg leave to report it back to this body with their cordial approval, and with the recommendation that it be adopted by the Council, and that at least ten thousand copies be printed, (if within the province of the Council so to do,) and circulated among our churches, as an approved compendium of the relative duties existing between pastor and people.

EDWARD D. HOLTON, WILLIAM SALTER, HIRAM ELMER, EDWIN N. LEWIS, SELDEN F. PRATT, MARSHALL S. SCUDDER, DAVID S. WILLIAMS,	}	Committee.
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June 21, 1865.

This report was accepted and adopted.

The following telegram was received and read; viz.:

Cleveland, Ohio, June 22, 1865.

To the Moderator of the Congregational Council:

The Convention of Non-Episcopal Methodists, in session at Cleveland, send their fraternal greetings to the Congregational Council at Boston.

(Signed)

W. H. BREWSTER,
J. KOST,
JOHN SCOTT.

It was ordered that the Moderator and his assistants reply to this message.

The following reply was sent by them; viz.:

To the Moderator of the Convention of Non-Episcopal Methodists, at Cleveland, Ohio, care of Rev. A. B. Knight:

The National Council of Congregational Churches, standing upon the basis of Christian union and of catholicity in faith, cordially responds to the fraternal greeting of the Convention at Cleveland.

W. A. BUCKINGHAM,
CHARLES G. HAMMOND,
JOSEPH P. THOMPSON.

Boston, June 23, 1865.

The committee to whom was referred the resolution on a Congregational House reported as follows:

REPORT.

First. The Desirableness of a Congregational House. Without attempting to present an exhaustive statement on this point, we would call attention to a few considerations.

(1.) A Congregational House is rendered desirable by the necessities of the Congregational Library.

(a.) The American Congregational Association have already in their possession a library of over five thousand bound volumes, and over fifty thousand unbound pamphlets, many of them exceedingly rare, and most of them of great value as illustrative of Puritan history, and of the faith and polity of the Puritan churches.

This library, as it is now situated, is liable any day to be consumed by fire; and it is an imperative necessity, which as Congregationalists we cannot fail to appreciate, that this treasury of knowledge should have a safe place of deposit.

(b.) There are many individuals who have carefully selected private libraries, or at least a few books, of special historic interest, and pamphlets rescued from the paper-mill, that great foe to antiquarian researches, who would gladly contribute them to the American Congregational Association, if a fire-proof building were furnished to guarantee their permanent preservation.

Thus, in a few years, this library could be made richer in ecclesiastical literature than any other in our land.

We owe it to our own denomination to provide a place where those who love our order, and possess relics of the Fathers, may come and present their gifts.

(2.) Again, a Congregational House is rendered desirable as the means of increasing our devotion to our own denomination.

We all *know*, our Western brethren *feel*, that we have not properly discriminated between sectarian zeal and denominational interest. In avoiding the former, we have neglected the latter. The American Congregational Association desires, by procuring essays and lectures on questions of a denominational character, to promote our appreciation, as a branch of the Church of Christ, of our distinctive peculiarities; and they would be greatly aided in this work by a house in which such essays may be read and lectures delivered.

(3.) We need a place where those societies which are doing the work of our denomination may have their centers of operations, whether they make provision for the feeble Churches, publish theological works for ministers, Sabbath-school books for children, or tracts for the congregations.

(4.) We need a *home* to which, as Congregationalists, we may resort.

This city, as the home of our Fathers, is endeared to us by the most sacred associations — the most hallowed memories. It is on this account that we are convened here on the present momentous occasion.

We need a home here to which we can repair, not as a Council once in a century, but as individual members of the Congregational family, as often as God in his providence shall favor us with the opportunity.

Such a home will give "a local habitation" to what might otherwise have only "a name." It will serve to promote union among the churches of our order in this city, and thus strengthen the denomination where it was first established. It will give fresh interest to our anniversaries. It will also promote union between the East and West. It will enable the sons of the Pilgrims, the adopted sons, and the sons-in-law, when they come from their distant homes, to rekindle the torch at the old fireside, and bear forth its light to any Egyptian provinces where they may be called to sojourn.

It may, in this connection, be well to call to mind that the erection of such an edifice by us will be nothing peculiar.

The Presbyterians, of both assemblies, have such houses in Philadelphia; the Methodists in New York; and our Congregational brethren in England have just raised by subscription two hundred thousand pounds sterling, as their bi-centennial fund, out of which, among other objects important to their denomination, they propose to erect such a building, for purposes similar to those which we contemplate, with the title of the "Memorial Hall." It will be a happy circumstance if we can have such a memorial, not only of the Fathers, but of the meeting of our present National Council.

Second. The Agency for the erection of a Congregational House.

We have no occasion for any new organization. The American Congregational Association, incorporated in 1854, under the title of the Congregational Library

Association, which name was changed in 1864, is authorized to hold property to the amount of \$300,000, and "to do such acts as may promote the interest of Congregational churches, by publishing works, by furnishing libraries and pecuniary aid to parishes, churches, and Sabbath Schools, by promoting friendly intercourse and coöperation among Congregational ministers and churches, and with other denominations, and by collecting and disbursing funds for the above objects."

This society, already in the field, is everything, so far as respects an agency to secure a Congregational House, which could be desired.

Third. What has already been accomplished.

The American Congregational Association have at the present time property in real estate to the amount of about \$10,000, and have recently secured a subscription of \$20,000 in Boston and vicinity towards the erection of a Congregational House; and such is the facility with which this has been accomplished, that the conviction is expressed that it will not be difficult to secure an increase of this subscription, in this city and vicinity, to \$50,000.

Fourth. The plan proposed.

It is thought that \$100,000 will be needed for this object, and it is suggested that, should the subscription in this city and vicinity be increased to \$50,000, the remaining \$50,000, should be secured chiefly from Massachusetts, or at least New England.

Fifth. Objections.

(1) It may be objected to this proposition that the raising of this amount of money for this object will interfere with the raising of the \$750,000 already proposed for other objects. To which we reply, that the raising of the \$750,000 proposed is not so formidable as at first appears, for we have been accustomed to raise large sums for the American Home Missionary Society and the American Missionary Association, and something also for the American Congregational Union. And the past year we have raised a very large amount for the Freedmen; and as the \$750,000 includes the objects of all these societies, the portion of the \$750,000 which is over and above what we have been accustomed to raise is not appalling.

Again, as the Congregational House is designed to conserve and foster an interest in our own denomination, its erection will be the means of rendering it easier in the end to raise money for other denominational purposes.

(2) It may be objected that the existence of such a house will involve continued annual expenses; but this it is estimated will be met in part, or entirely, by the rents which such a building will yield. With the understanding that the money shall be raised chiefly from persons in New England, and particularly in Massachusetts, who are able to contribute large sums, and that the Congregational House shall not be a "House of Bishops," nor the source of a centralized power for the control of Congregational bishops or churches, but a home for all the brethren, to form or renew acquaintance, promote Christian fellowship, and the interests of the great denominational family to which we belong, we commend the American Congregational Association and its enterprises to the confidence and coöperation of our churches.

(Signed)

CHRISTOPHER CUSHING,	} Committee.
EMERSON DAVIS,	
E. RUSSELL,	
S. D. COCHRAN,	
S. G. WRIGHT,	
WALTER BOOTH,	

Boston, June 21, 1865.

It was ordered that the report of the committee, to whom was this morning referred the paper yesterday adopted for such verbal alterations as may be needful, be made the order of the day at 12 M.

A half-hour was spent in devotional exercises.

The report of the committee on the proposed Congregational House was accepted and adopted.

Rev. Dr. Thompson read a communication received by mail from "the Pastors and Delegates of the Independent churches of the county of Lincoln, assembled at their half-yearly meeting in the town of Boston," to this Council, signed by Joseph Shaw and others.

It was accepted, and referred to the Moderator and Assistant Moderators for appropriate response.

The committee to whom was referred the Declaration of Faith reported the following amendments, viz. :—

In Paragraph 1, substitute "declare" for "reiterate"; "substantially as embodied," instead of "as substantially embodied"; strike out "as" after "primitive churches." In the sentence commencing "We bless the God of our Fathers," make it read "We bless God for," etc., and strike out all after "doctrines."

In Paragraph 2, after "the state," insert "and."

In Paragraph 6, change "But" to "thus" for the first word; and read "should agree," instead of "may agree."

In Paragraph 7, before "are justified," substitute "believers in him" for "we;" after "before God," strike out "and;" after "remission of sins, and," strike out "that it is;" after "Comforter," strike out "alone that we," then substitute "are" for "hope to be;" and strike out "to be" before "perfected."

In Paragraph 8, substitute "the" for "an," before "organized."

In Paragraph 9, strike out "originally."

These amendments were adopted, and the declaration thus made to stand as follows:

Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, Elders and Messengers of the Congregational churches of the United States in National Council assembled—like them acknowledging no rule of faith but the word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our Synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers. that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mould and redeem, by its all-

transforming energy, everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, commonwealth.

We hold it to be a distinctive excellence of our Congregational system, that it exalts that which is more above that which is less, important, and, by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin, and perfected in holiness.

We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection, of his Son, our Divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ, and that these members of his body are sacredly bound to keep "the unity of the spirit in the bond of peace," we declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of this land, and with them we will go into all the world, and "preach the gospel to every creature." May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." Amen.

It was then solemnly reaffirmed and finally adopted by a rising vote, in connection with prayer, by Rev. Dr. Palmer, of New York, and the singing of "My faith looks up to thee," and the Doxology.

Adjourned to 3 P. M.

FRIDAY AFTERNOON, 3 P. M.

The Business Committee reported sundry resolutions, which were referred back to their wisdom for ultimate disposition.

Also the following, viz.:

Resolved, That this Council recommend that from the amount raised for church building, in central localities at the South, a sum not exceeding \$50,000 be appropriated by the American Congregational Union for the establishment of a Congregational Church in the city of Washington, D. C., provided that an amount equal to the sum appropriated by the American Congregational Union aforesaid be raised from other sources.

Accepted, and referred to the Committee on Church Building.

Also the following order:

Ordered, That a committee be appointed to report to this Council a brief paper on the subject of worship, — not the order of worship, but worship, both public and private.

Accepted, and referred to a special committee.

Dr. Bacon moved that the Business Committee be instructed to report no further new business. Dr. Dutton moved to amend by instructing the Business Committee to report only such business as in their judgment is proper to be presented.

Amendment carried, and the motion as amended was adopted.

The Business Committee reported the following resolutions:

Whereas, We the members of the National Council recognize in our deliberations a degree of unanimity and cordiality which was hardly to be expected in view of the wide separation of our churches in space and the diversity of experiences and influences under which they have been trained in the providence of God: therefore

Resolved, (1) That we do hereby cordially and unanimously assert our assent to the general course of action in this Council.

(2) That we devoutly thank God for the evidence developed in this assembly that we are harmonious in our views of the teachings of God's word, and the leadings of his providence in our time.

(3) That before the close of this Council we will unite in the observance of the Lord's Supper (at such time and in such manner as the Committee on Devotional Exercises may deem best), whereby we trust all our minds may be turned to Him who is the source of all our hopes and convictions as Christians, and all our hearts united in the love of our Saviour, the great Head of the Church.

Accepted, and referred to the Committee on Devotional Exercises.

The following resolution was introduced by Hon. A. C. Barstow:

Whereas, This Council has recommended that the sum of one hundred thousand dollars be raised for the purpose of erecting in the city of Boston a suitable building for an American Congregational House: therefore

Resolved, That said Association be requested to seek such change in its charter, or make such change in the third article of its constitution, as shall better secure the property held thereby to those who represent our faith in coming generations.

It was adopted.

The following Resolution was introduced, viz.:

Resolved, That this Council desires to record its sense of the importance of the worship of God's house, independently of the sermon, usually and justly holding with us so conspicuous a place, while there is reason to apprehend sufficient attention is not always given to reading, prayer, and praise, with a view to make them in the highest practical measure attractive, awakening, and edifying.

That our mode of public worship, especially of prayer, so plain and simple, but happily affording scope for the utmost variety of thought and beautiful adaptation to the ever-changing experience of life, should be conducted, not with reference to instruction, or assertion of

doctrine, or notification to men of passing events, which is a degradation, but with a view pre-eminently to the producing of devout emotion, and a commingling of all hearts in one spirit of confession, supplication, and praise.

That we recommend to ministers to give much more attention to this part of divine service, and to teachers in our theological seminaries to endeavor to impart a better preparation for this part of a minister's service.

Accepted, and reference ordered to a special Committee.

It was *Voted*, That the session of this afternoon be continued until 6 1-2, P. M.

The following were appointed as the special committee on raising the sum of \$750,000 recommended to be raised by the Council, viz.:—

New York—Dea. Samuel Holmes, Rev. J. C. Holbrook, D. D., Rev. L. Smith Hobart. *Maine*—C. A. Lord, Rev. U. Balkam, Rev. S. H. Keeler, D. D. *New Hampshire*—Rev. Alvan Tobey, Rev. Henry E. Parker, Thomas Melvin. *Vermont*—Rev. S. O. Brastow, Rev. Geo. P. Tyler, Hon. Ira Goodhue. *Massachusetts*—Rev. A. E. P. Perkins, Allen W. Dodge, Marshall S. Scudder. *Connecticut*—Rev. Davis S. Brainard, Rev. H. P. Armes, D. D., G. W. Shelton. *Rhode Island*—Hon. A. C. Barstow. *New Jersey*—Lowell Mason, jr. *Pennsylvania*—Rev. Edward Hawes. *Delaware*—Dea. A. H. Bryant. *Maryland*—Nathaniel Noyes. *Ohio*—Rev. Thomas Wickes, D. D., Rev. J. C. Hart. *Tennessee*—Rev. Thomas E. Bliss. *Indiana*—Dea. A. G. Willard. *Illinois*—Rev. R. C. Dunn, Rev. W. Carter. *Michigan*—Rev. H. A. Read, Rev. Hiram Elmer. *Wisconsin*—Rev. E. G. Miner, Rev. I. N. Cundall. *Iowa*—Rev. J. Guernsey, Seth Kinnard. *Minnesota*—Rev. Charles Seccombe. *Missouri*—Rev. J. M. Sturtevant, Jr. *Kansas*—W. H. Watson, Esq. *Nebraska Territory*—Rev. R. Gaylord. *Colorado*—Rev. W. Crawford. *California*—Jacob Bacon. *Oregon*—Rev. Geo. H. Atkinson.

The following were appointed the special committee on a day of fasting and prayer: viz., Rev. L. Swain, D. D., Rhode Island; Rev. George A. Oviatt, Connecticut; Rev. E. Maltby, Massachusetts.

The following were appointed the Committee on Worship: Rev. A. P. Marvin, Massachusetts; Rev. J. L. Jenkins, Connecticut; Rev. O. T. Lanphear, Connecticut; Rev. J. Leavitt, D. D., New York; Rev. N. H. Eggleston, Massachusetts.

The committee to whom was referred the preliminary paper on Systematizing Benevolent Contributions reported by their chairman, Rev. Dr. Stearns, of Mass.

The report was recommitted.

The Council took a recess for five minutes.

The committee to consider the preliminary papers on Church Polity made report as follows:

REPORT ON CHURCH POLITY.

The committee to whom was referred "the statement of Congregational polity" respectfully report.

Your committee found it necessary, in the opening of their consideration of the subject referred to them, to fix definitely in their own minds the precise limits of the functions of a Council like this in issuing a statement of Church polity. These limits are defined,—

1. By what we have a *right* to do.
2. By what we have *time* to do.
3. By what it is *expedient* for us to do.

In respect to the first question the answer is plain. We have a right to issue as complete and comprehensive a statement as we are able to secure, for the considera-

tion of the churches whose representatives we are, so long as, in the language of Richard Mather, we claim no more authority for such statement "than there is force in the reason of it."

In respect to the question how far it is possible for a body of five hundred men, in the time at our command, to issue a perfected statement concerning a subject so extensive, and embracing such variety and number of details, your committee were soon convinced that only an *approximation* could possibly be made to that precision and comprehensiveness and conciseness which must characterize such a document, if it shall be worthy of this National Council or generally acceptable to the churches we represent. Your committee, therefore, became convinced early in their deliberations, that all that this Council could possibly do, under the most favorable circumstances, would be to give a general approval to the documents reported to it, and that it would be compelled at last to commit them with such emendations and additions as it might direct, and such as might be brought out by open discussions, or private suggestions by members of the Council to a committee, for final revision and publication.

And in these *necessities* of our position we found an answer to our *third* question, as to how much it would be *expedient* for us to do even if we should have at command all the time we could desire. On this point your committee have been led to the conclusion, that inasmuch as the action of this Council is to go forth over large portions of our country, in which the idea of Church authority and ecclesiastical legislation prevails, to the nearly entire exclusion of the conception of our free Congregational forms, it would prevent much misconception and misrepresentation, if such a document, after receiving the *general* approval of this Council, should go forth to the world with the *full* indorsement only of the gentlemen whose names shall be appended thereto.

In this manner we might hope to find a middle course between the two extremes of too great authority on the one hand, and of the entire absence of authority on the other. We might hope, in other words, to avoid all appearance of legislation for the churches, while at the same time we might commend to the churches a statement of polity which should carry with it *primâ facie* evidence of its correctness; first, from having received the general approval of this National Council; and secondly, from the minute and absolute approval of a large committee carefully selected by this body, who shall have received the benefit of an extended discussion of the papers now under examination, for months to come, by the whole body of our ministers and churches.

Having settled in their own minds these general principles, your committee applied themselves to the close and careful study of the two papers presented to them.

They found the longer of these papers to be an able, comprehensive, and, in their view, a generally correct statement of the principles of the Congregational polity, and well worthy to be the basis of the platform which we now desire to take the place of the ancient Cambridge Platform. They found a close similarity to that long-revered work of our fathers, large portions being little else than a substantial reproduction of that document.

They found the shorter of these papers to be concise and yet comprehensive, and in these respects well calculated for ordinary use in our churches, and for insertion in our Church manuals.

A careful examination on the part of the committee of the detailed statements contained in these documents, and of written suggestions sent in to us by mem-

bers of this body, reveals the fact that special attention were necessary in the final revision to the following points:

1. The insertion of *proof texts* after the manner of the Cambridge Platform, and also of references to standard works on Congregationalism.

2. The definition of *Church Polity*.

3. The definition of the *Church Visible*, and the whole arrangement of the definitions of the Church, local and universal, visible and invisible, militant and triumphant, with reference to the question of genus and species, and of logical consistency.

4. The statement concerning *councils*, as to their action in certain cases as *boards of referees*, as to the propriety of admitting persons as *corresponding* members not invited in the letters-missive, as to the propriety of sending *stated supplies* to act as pastors on councils, as to the propriety of using the word "*Synod*."

5. The relation of *ecclesiastical societies* to the churches, and the degree and kind of control which such societies should have over Church property, and also as to the recognition and commendation of the practice of dispensing with the "*ecclesiastical society*" altogether, when the civil law allows.

6. The relation of baptized children to the Church.

7. The designation of the Church members who may properly vote in Church meetings.

8. The more distinct recognition of the aggressive and missionary functions of the Church, and the question of a more direct control by the Church of the various benevolent enterprises which they maintain.

9. Sundry question concerning *ministers* and the *pastoral office*, such as these:—Should a minister be a member of the Church of which he is pastor? Are the statements of the platform under consideration, concerning the eldership and the presbyters, on page nine, correct? What should be the office of the pastor in inaugurating and administering discipline in the Church? Is a pastor, *ex officio*, the moderator of all the meetings of the Church? Are the *rights* and *powers* of a pastor correctly stated? Should the pastor have entire control of the service of *teaching* or *preaching* in his own pulpit? Should a *Church* ordain and depose from the ministry, or only a *Council*?

10. The grouping of all the churches of a city or town into one Church, page six.

11. The scriptural requirement that the Psalms be used in public worship.

12. A more precise specification of the only mode of separation from the Church.

13. The importance of introducing more fully the doctrines of the Cambridge Platform, concerning the withdrawal of fellowship from a disorderly Church by its sister churches.

14. The importance of sharply defining, in a separate chapter, the distinction between the Church polity of Congregationalists and the polity of other denominations.

15. The principle and law of fellowship through Councils and the proper functions of *ex-parte* Councils.

16. The statement made on page thirteen, article six, concerning the treatment of excommunicated Church members.

17. The statement made on page eighteen, section twelve, respecting the confederation of churches, and the question whether there should be a recognition of standing Councils.

18. The expediency of securing the preparation of a catechism upon the cardinal principles of our faith and polity, for the use of the churches.

Such your committee have found to be the general character of the two docu-

ments submitted to them, and such are the points which seem to require special attention and revision.

In conclusion, your committee recommend the following action on the part of the Council:

Resolved, That this Council, having received and duly examined the two statements of Church polity presented to them, hereby express their approval of the general principles and scope of the same.

Resolved, That these documents be referred to the committee reporting them, consisting of Rev. Leonard Bacon, D. D., Rev. Alonzo H. Quint, and Rev. Henry M. Storrs, D. D., which committee shall be enlarged by the addition of twenty-four members, of whom six shall be professors selected, one from each of our six theological seminaries; viz., Bangor, Andover, New Haven, East Windsor, Oberlin, and Chicago, to be nominated by the Committee on Nominations and appointed by this body, who shall revise and publish the same under the following instructions:

1. All members and ministers of Congregational churches, either in an individual or associated capacity, and especially the committee who framed these documents, shall be invited by the committee of twenty-five to indicate such additions, emendations, and omissions as they may judge proper.

2. The committee shall take into special and careful consideration the points to which attention is now called in this report, and in general shall be empowered to make such changes and additions to the documents in their charge as they may deem advisable, and as may not be inconsistent with the general principles now approved.

3. In cases where, without a violation of the cardinal principles of Congregationalism, the usages of Congregationists differ, the mode preferred by the committee shall be inserted in the text, and the varying usages shall be indicated in a foot-note.

4. The origin and history of the document shall be set forth in a preface, to which shall be appended the signatures of the committee.

5. An appendix shall be added, containing such ecclesiastical formulas as the committee may deem expedient.

JOHN P. GULLIVER,
EDWARDS A. PARK,
SAMUEL HARRIS,
S. C. BARTLETT,
N. BISHOP,
CHAS. C. SALTER,
J. GUERNSEY,
J. S. HOYT,
J. G. DAVIS,
J. D. LIGGETT,
E. S. BURR.

Rev. Dr. Leavitt, of New York, made the following minority report:

MINORITY REPORT ON THE STATEMENT OF CHURCH POLITY.

The undersigned, a minority of the committee of the National Congregational Council, to whom was referred the statement of Congregational Polity presented by the Committee of the Provisional Conference at New York, respectfully report:

That the Council, and the churches they represent, are under obligations of grat-

itude to the Provisional Committee for the pains and study they have bestowed in the preparation of this document, which is both instructive and valuable as a presentation of the ancient principles of Congregationalism in their application to modern circumstances. Should it be published, as it ought to be, either among the doings of this Council or in a separate work, or in both these ways, it will add one more to the many attempts of wise and good men to reduce these principles and their applications to the form of a consistent and harmonious code. As the latest in ordinary time, it will be found among the most complete and useful of similar compilations in our language. But valuable as all must admit it to be in its general character, and worthy of high respect as a comprehensive statement, it is quite beyond both the province and the capacity of this Council to determine, with the needful deliberation, the innumerable points of detail of so extensive a work. And it would be neither right nor wise for the Council to seem to attach the authority of its sanction to statements which it has neither formed nor considered in their minute expression and multifarious application. What is rather appropriate for this Council, would be such a statement of the general principles of Congregationalism, and such an exposition of the bearing of those principles upon the civil and religious liberties of the country, upon our free institutions, and upon the growth and character of our American civilization, as would be fitted to commend their principles to the respectful consideration of those that are not Congregationalists, and illustrate the benefits which would accrue to churches and Christians of every name from the general adoption of the simple methods of Church government exhibited in the New Testament. If Congregational principles are destined to meet with general prevalence throughout our country, I apprehend that it will not be done by the present slow process of training up Congregational ministers in Congregational seminaries, who shall gather Congregational churches, forcing their way in antagonism to all the other churches, so much as by ministers and churches of other denominations coming by conviction of fact and conscience to the belief of the soundness of our principles and the safety and good effects of maintaining Church life and efficiency with such simple machinery.

The Congregationalists of England and Wales, some of whose churches are older than our own, and whose numbers and efficiency, the learning and orthodoxy of their clergy, and the general intelligence and piety of their members, entitle their views and practices to great weight, and with whom we hold equal fellowship, have published a general statement of their principles of faith and order, which may afford a useful hint in regard to the business before us. It was prepared at the annual meeting of the Congregational Union of England and Wales in 1832, submitted to the ministers and churches of the respective county and district associations, and, having met with general approbation, was unanimously adopted in 1833, "with the distinct understanding that it was not intended as a text, or creed, for subscription." Of this document, the "Principles of Church Order and Discipline" occupy about one page, and this has been found, for more than thirty years, to be a sufficient exposition of the nature of their Church order and discipline. The most important parts of this declaration may be given with still greater brevity, omitting such portions as relate to their particular circumstances, and with such changes of phraseology as may give to the principles a greater distinctness of expression.

1. They hold it to be the will of Christ that believers should assemble together to observe religious ordinances, to promote constant edification, to perpetuate and propagate the Christian religion, and to advance the worship and glory of God;

and that such society of believers, having these objects in view, is properly a Christian Church.

2. That the New Testament contains, either in the form of express statute or in the example and practice of apostles and apostolical churches, all the principles of order and discipline requisite for constituting and governing the churches; so that human traditions, fathers, and councils, canons and creeds, possess no authority over the faith and practice of Christians, and all questions are to be settled by appeal to the Scriptures.

3. That the New Testament authorizes every Christian Church to elect its own officers, to manage all its own affairs, and to stand independent of all authority, saving that only of the Lord Jesus Christ.

4. That the only officers placed by the apostles over individual churches are the bishops or pastors, and the deacons, in numbers according to the necessities of the Church; and to these, as the officers of the Church, is committed respectively the administration of its spiritual and temporal concerns, subject to the approbation of the Church.

5. The power of admission into any Christian Church, and rejection from it, is vested in the Church itself, and to be exercised only through its officers.

6. That no persons should be received as members of Christian churches but such as make a creditable profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the Church but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God imposes. * * *

10. That it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other as members of the same body, and to coöperate for the promotion of the Christian cause; but that no Church nor union of churches has any right or power to interfere with the faith or discipline of any other Church, further than to separate from such as in faith or practice depart from the gospel of Christ.

11. That it is the privilege and duty of every Church to call forth such of its members as may appear to be qualified by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of its (*sic*) especial cares; that the cause of the gospel may be both honorably sustained and constantly promoted.

12. That Church officers, whether bishops or deacons, should be chosen by the free voice of the Church; but that their dedication to the duties of their office should take place with special prayers, and by solemn designation; to which most of the churches add the imposition of hands by those already in office.

13. That the fellowship of every Christian Church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are on the whole undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem sinful.¹

In comparing these passages with the document referred to this committee, or any other accredited publication on American Congregationalism, several consider-

¹ See Haubury, *Historical Memorials*, vol. 3, pp. 599, 600.

able differences are apparent, both in the presentation and the application of the practical rules drawn from the one fundamental principle which is common to both countries, the perfect autonomy of the local Church. For instance, they do not require the strictness of an actual covenant to the being of a Church, but take practical union in worship as a sufficient basis of Church power and Church responsibility, which is all that can be clearly proved from Scripture. They give the binding force of law to no custom or inference not clearly found in Scripture. They give more distinct and express prominency to the tenet that the Church is "independent of all authority" but Christ's. On the other hand, their requirement, that all Church action should be "through its officers," would not be well received among us, where all our people are accustomed and trained to take an active part in the management of affairs.

A still more important difference appears in their broader presentation of the rights and relations of churches, so as to include, not Congregational, but all "Christian churches," alike in their claims and responsibilities. Has not the time come, and is not this Council the appropriate agent, for American Congregationalists to take this elevated ground, and, looking away beyond the narrow bounds of a denomination, proclaim to all Christian churches our recognition of their right to all the liberties which we enjoy, and our readiness to embrace in our fellowship of the churches all who give evidence that Christ acknowledges them for his?

This view of the possible duty of the Council suggests another reason why the document referred to us is not quite appropriate to the occasion. It is based upon the Cambridge Platform of 1648, and is a transcript of much of that famous and valuable record, including as well its antiquated phraseology as its uncouth and lumbering logic. But that Platform was an outgrowth of the circumstances in which our Pilgrim Fathers then found themselves, only twenty-six years after the first settlement at Plymouth; and it is submitted that the circumstances in which this Council convenes call for an utterance as different in tone and aim as our present situation, duties, and responsibilities differ from theirs. If we throw ourselves back into their case, we shall find a Synod summoned and authorized by the civil power, embracing the representatives of thirty or forty feeble churches, the only Christian lights of about as many thousand civilized inhabitants, sprinkled through the dense wilderness from Salem to Hartford. They were pressed down with two great anxieties which they looked to the Synod to allay. First, their hearts longed, even to bursting, in their solitude and weakness, to feel the fellowship and confidence of the churches of the Old World, so large and so strong. And secondly, they felt that the future welfare and even life of their whole enterprise depended upon the preservation of entire unity among themselves. And their utterances naturally took the forms calculated to meet these their greatest necessities. As the churches of the Old World with whom they were in correspondence were all Calvinistic, and mostly Presbyterian, the Synod gave full and emphatic assurance of their own adherence to the Calvinistic formularies, but only "for substance of doctrine;" and were also careful to put such a face on their own Congregational usages as was best fitted to make them appear as good as Presbytery. And on the other point, they made the cords of their unity fully as stringent as could possibly appear consistent with the cardinal principle of the autonomy of the individual Church. And from that time to the present, Congregationalism has suffered itself to be shut up in a corner of the country, and has presented itself as on the defensive, in the presence of the more organized and governed bodies of Christian churches in this country; and all its utterances have been more or less apologetic

in their tone. And in like manner, it has been the great care of our leading minds to cherish the spirit of unity among ourselves; to consolidate our ranks as a sect among sects; to tone down diversities, and repress every thing out of the ordinary course; often sacrificing efficiency to uniformity; trying to elevate usage into the rank of law; and to lower the sacred sympathies of fellowship into the character of a code with despotic power. This first meeting in a National Council, of the Congregational Churches, naturally calls us to take an account of the results of this whole restrictive policy. And what do we find? Why, just this, that we have kept our churches in unity and order, but have lost our hold upon the people. Whereas, at the beginning of our national existence, Congregationalism embraced the whole population of New England, except in Rhode Island, and a few congregations of Episcopalians and of Baptists elsewhere, at the present time we are in a minority in every county and almost every township of New England. Why should we take measures to spread ourselves over the whole country by pursuing a policy which has not enabled us to keep what we once had firmly in hand?

The very circumstances under which this Council assembles, by their strong contrast with those of the Cambridge Synod, might well suggest to us that the time has come for a trial of a different polity. The population of the country has increased well-nigh a thousand-fold, and even our Congregational Churches have multiplied about a hundred-fold. The glorious issue of a glorious war for the defence of our national existence has placed our nation in the fore-front among nations, and laid upon us a proportionate responsibility in reference to the establishment of Christ's kingdom. The same social convulsion which has thrown down the hitherto impenetrable barrier to the extension of our principles in one half of the country has deprived the great organized and governed bodies of churches of no small share of their strength, both of members and of vivifying energy. Let us now realize our opportunity, raise ourselves up to the height of our privilege, look beyond the narrow field of denominational aggrandizement, and see what we can do in giving to the great fundamental principles of Congregationalism the influence they deserve, and which the interests both of religion and of the country so perilously need. We do not now need to seek the guidance of Europe, or court its favor; for Europe now comes to us with its explanations and professions, and asks of us the good-will which we are ready to give, and the example which they will be glad to follow. We no longer stand on the defensive in the presence of presbytery, or prelacy, or itinerancy; but are able and bound to stand upon our pure scriptural basis, and let *them* apologize as well as they can for their unscriptural usurpations, and their imposition of unlawful burdens which the churches are unable and ought not to bear. With our order and unity as fully recognized and firmly established as the Union and government of the nation itself; with our doctrinal soundness and harmony in the great principles of Christianity, and freedom and divinity in the modes of presentation; with our learned ministry and numerous colleges and seminaries; with our educated population and the vast wealth diffused among the people; with our benevolent Boards and Societies which have been and are the exemplars of all others; and with the kind favor of God in giving so great prosperity, as well as in pouring out his Spirit upon our congregations,—surely it is not becoming for us to offer any other explanation or apology for our faith or order than to point at their points, “known and read of all men.” In what remote country or in what benighted corner is it necessary to raise an argument or adduce vouchers to prove that the Congregationalists of the United States of America are a body of evangelical Christians, enlightened and benevolent, and worthy of as much respect and

confidence as any other body, of any other name, or in any other country? With abundant reason to be humble before God that our good fruits are so far below our obligations, we stand up before all Christian men, and offer and demand a perfect and equal reciprocity of respect and confidence and coöperation. Neither is it becoming for us, after the scenes we have passed through, and the experience we have had in two hundred and fifty years, to cherish or allow the continuance of distrust and harassing and captious anxiety, lest our freedom of thought, controlled only by the government of opinion, should be unable to preserve the soundness of the faith, or lest our allowed diversity of gifts and methods of action should at length prove incompatible with the Christian unity which is practically necessary for our highest usefulness and honor. It is our duty now to assume the sufficiency of our ecclesiastical system by boldly commending it to others as tried and trust-worthy; to commend our way to the confidence of others by writing as if we believed it ourselves; to spend as little time or strength as possible in the indulgence of cavils and fears; and, in the assurance that we are right, to go forward in the most unreserved manner to give the widest influence to our principles, and aim to secure at the earliest period the universal adoption of our ecclesiastical order by all churches of every name and diversity that have a right to be called Christians.

With this view, and without asking of the Council their publication of this report, or any sanction of its statements and reasonings, the undersigned recommend that, besides ordering the publishing of the provisional report, the following resolutions be adopted as embracing the declarations and indicating the policy which this body might appropriately put forth in place of the lengthy document referred to the committee:

Resolved, 1. That the laws of Christ, which give to the individual or local societies of believers alone the right of self-government, including the election and continuance of their own officers, and the admission of members and retention, and the power of discipline for delinquency, necessarily make such churches alone responsible for the exercise of these important functions, and the discharge of these solemn trusts; and from this responsibility they can neither discharge themselves, nor is any human authority competent to absolve them, with or without their own consent.

2. That the existence of these rights and responsibilities, and all the consequent duties and privileges, does not depend upon any compact, usage, or human recognition, but solely upon the fact that any society is in reality a Church of Christ.

3. That the duty of individuals or other churches to recognize such society as a Church of Christ arises from the reasonable evidence they have that Christ himself so regards and treats it.

4. That the relations of fellowship between churches are established by the laws of Christ, and do not depend at all upon any agreement among themselves, any modes or forms in their organization, any name they may assume, as Congregational or any other, or the presence or absence of any peculiarities whatever, but arise and attach inseparably to every Church of Christ in respect to every other Church of Christ, and can neither be remitted by a Church, nor dissolved by any human authority, usurped or otherwise.

5. That this Council, representing the body of churches in the United States commonly called Congregational, bound together by strong sympathies and hallowed memories, desire to lay aside all claims, all usages, and all sentiments, inconsistent with these principles, solely because they are not in accordance with Christ's laws; and we hope to shape our future course of action as nearly by this standard as human infirmity will allow.

6. That we cordially invite all other Christian churches in this country, by their love to Christ and regard for the interests of religion among us, to adopt a similar course; to renounce all human authority over them, whether presbyterial, prelatical, or itinerant, which would hinder them from the exercise of these rights, or the maintenance of these principles;

so that we may all stand together and act together as one united brotherhood and host of the Lord.

7. That it is the natural right of the churches, as it is of individuals, to form special intimacies, either transitory or permanent, with those to whom they are drawn by similarity of views, objects, and habits; but this should never be allowed to interfere with the duties of justice, kindness, and friendly aid, which they owe alike to all who are entitled to the name of Christian churches, irrespective of any peculiarities or differences whatever. As surely as they belong to Christ, the things in which they agree are immeasurably greater than the things in which they differ. And we are all one in Christ Jesus, churches as well as persons, and our unity of relation and consequent duties of fellowship with all depend not upon human volition.

JOSHUA LEAVITT.

Both reports were accepted.

It was moved that the majority report be adopted.

Mr. Quint moved to amend by omitting the word "twenty," making the Committee to be five instead of "twenty-five."

The time of adjournment arrived, and the discussion was arrested, Dr. Bacon having the floor.

Adjourned with singing the Doxology.

TENTH DAY; SATURDAY, JUNE 24, 1865; 9, A. M.

The Council was opened with prayer by His Excellency Gov. Buckingham.

The minutes of yesterday's session were read, amended, and approved.

The Business Committee recommended that five minutes be the limit of speaking, unless specially ordered; which was ordered.

On motion of Rev. Dr. Thompson, the order appointing the Moderator and the two Assistant Moderators to respond to the communication from Boston, England, read yesterday, was reconsidered, and the duty was referred to three pastors of Boston, Mass.; viz., Rev. Dr. G. W. Blagden, Rev. Dr. E. N. Kirk, Rev. H. M. Dexter.

The committee to whom was referred the subject of Education at the West made report, and their report was referred to a special committee.

That committee was ordered to be composed as follows: viz., Rev. Dr. E. A. Park, of Mass.; Rev. J. P. Gulliver, of Conn.; Rev. Wm. De Loss Love, of Wis.

It was moved to amend by taking from the table the subject of a Catechism, presented to the Council at an earlier session, and referring it to the same committee. The amendment was accepted.

Dr. Bacon was allowed to speak on the question before the Council without limit of time.

Dr. Edward Beecher was allowed fifteen minutes additional to his time.

Dr. Eldredge was also allowed an extension of time.

The order of the day requiring the service of devotion at 11, A. M., was suspended, to allow Rev. Mr. Gulliver to make a personal explanation. By permission of Mr. Gulliver, Rev. Dr. Park, of Mass., introduced the following resolutions, which he moved as an amendment to the Report of the Committee before the Council:

Resolved, That this Council recognizes as distinctive of the Congregational polity, —

First, The principle that the local or Congregational Church derives its power and authority directly from Christ, and is not subjected to any ecclesiastical government exterior or superior to itself.

Secondly, That every local or Congregational Church is bound to observe the duties of mutual respect and charity, which are included in the communion of churches one with another; and that every Church which refuses to give an account of its proceedings, when kindly and orderly desired by neighbor churches, violates the law of Christ.

Thirdly, That the ministry of the gospel, by members of the churches who have been duly called and set apart to that work, implies in itself no power of government; and that ministers of the gospel, not elected to office in any Church, are not a hierarchy, nor are they invested with any official power in or over the churches.

The committee to whom was referred the subject of raising \$750,000 for the purposes of the denomination, reported, by Dea. Samuel Holmes, its chairman, as follows, viz.:—

REPORT.

The committee to whom was referred the question, "By what means to raise \$750,000 for the Evangelization of the West and South?" beg leave to suggest, that the sum named, as it cannot be reckoned *large*, when compared with the grandeur of the *object* and of the *opportunity* which God in his providence has set before us, so *neither* is it to be regarded as *extravagant* in comparison with the *ability* which divine munificence has bestowed upon us, the Congregational churches of America.

Were we standing higher upon the mount of vision and of consecration, we should be startled not at the *greatness* but at the *littleness* of our plans for answering the appeal made to us at this signal moment in the history of our nation.

The one thing necessary in order that the amount named, and even more, may be realized the ensuing year, and from year to year hereafter, is that the benevolent spirit of our Master be more fully present in the churches, and be prompted to exercise the broader and clearer views of the work to be done.

It will be understood that the present is not a proposition to raise for the three societies a special fund of \$750,000 over and above their ordinary receipts. It does propose to *double* the annual revenue of the American Home Missionary Society and that of the American Missionary Association, while for church building it aims to do, through the American Congregational Union, a special service, plainly demanded *now*, and to a greater or less degree likely to be demanded for years to come.

We esteem it a fortunate circumstance, that the new campaign for Christ's cause finds our denomination provided with the three distinct and harmonious agencies that correspond to the three departments of labor into which the direct work of evangelization divides itself—an agency to assist in planting and sustaining churches; an agency to secure the building of houses of worship; and an agency to care for the comfort, education, and religious well-being of the lately enslaved blacks.

We desire to take no labor *off* from these societies, but rather to lay *more upon* them, and encourage them to put *more upon* the churches in Christ's name.

In accordance with these views, the committee recommend to the Council the passage of the following resolutions:

1. *Resolved*, That each of the several benevolent societies named in the report of the Committee on the Evangelization of the West and South be desired and *enjoined* to adopt the most efficient means in its power to secure the sum proposed, as *its* quota of the \$750,000.

2. *Resolved*, That, regarding this as the most significant of all the practical measures that have occupied the attention of the Council, we do hereby *pledge* ourselves to our Father, our

Saviour, and to each other, to coöperate with the Secretaries and Agents of the Societies referred to, in any effort they may wisely and zealously adopt.

3. *Resolved*, That the Council recommend to the American Congregational Union, without arresting or delaying the special efforts now in progress or ready to be put forth in behalf of the churches needing aid for the erection of houses of worship, to call for a simultaneous collection on the Sabbath preceding Forefathers' Day, December 17th, when every Congregational Church, large or small, from the Atlantic to the Pacific, shall contribute what it can towards the \$200,000 for church-building. Let the good work be finished in a day, and give the proper punctuation to this memorable meeting.

4. *Resolved*, That an appeal be issued from the Council, and placed, so far as may be, in the hands of every member of every Congregational Church in the country—urging the duty and privilege of self-denying benevolence, with immediate reference to the object contemplated in this paper.

5. *Resolved*, That we undertake this work, not in our own strength nor for our own glory, but with humble dependence upon Him whose are the silver and the gold and the hearts of men; and in humble imitation of Him who said, "It is more blessed to give than to receive,"—to Him be glory by the Church throughout all ages.

In behalf of the committee,

SAMUEL HOLMES, *Chairman*.

The report was adopted by a rising vote.

A half-hour was spent in devotional exercises.

Rev. Mr. Marvin of Mass., from the special committee to whom was referred the Resolution on Worship, reported as follows:—

REPORT.

The committee to whom the order on the subject of *Worship* was referred, having given it what attention was possible in the short time since the matter was referred to them, respectfully submit the following report:—

To avoid all misapprehension, the committee would begin by saying, that the subject before us is *worship*; not *forms* of worship, nor the *order of service* in the house of the Lord; but simply worship. It is quite true that the dividing line between our denomination and some other bodies of Christians is not liturgical. Congregationalists might have a prescribed order of service, with written forms of prayer, without infringing any of their peculiar principles: but that subject is not now before us; and we desire to say, so distinctly as not to be misunderstood, that we do not wish to raise any agitation in regard to it within this body. Our mode of worship is well established, and is satisfactory to the great mass of our fellow-worshippers.

The point to which we call especial attention, and would impress with emphatic earnestness, is this, that in our devotions, both public and private, we should bring in much more of the element of worship. Prayer, as generally defined, consists of several parts, as invocation, confession of sin, petition, thanksgiving, and praise. Any one, however, who gives attention to the custom in our public and private devotions, will be struck with the fact that the larger part of our prayers are taken up with petitions; confession of sin comes next in frequency and prominence; thanksgiving is not entirely forgotten; but praise, worship, adoration, are often entirely omitted. In saying this, we do not mean to intimate that we, as a denomination, in comparison with other Christians, are deficient in reverence; but that there is a general want of the element of worship, which we share in common with others. A sceptical philosopher and statesman in a former generation ridi-

culed the practice of worship as if it consisted in flattering the Almighty; and we have heard Christian ministers inquire, in the same strain, why we should tell God in our prayers how old he is, and how great. This error comes from apparent unfamiliarity with the practice of ancient saints, as seen in the Psalms; and also from profound ignorance of the design and effect of worship. The Psalms of David, of Asaph, and the other sacred poets, are replete with the spirit of worship.

In commencing their service they were accustomed to say, "O come, let us worship; let us bow down before the Lord our Maker!" . . . "Let us enter his courts with thanksgiving, and his gates with praise!" They thought of the eternity, the self-existence, the power, the truthfulness, the justice, the mercy, and the holiness of God, until their hearts were full, and then their feelings burst forth in the highest strains of adoration and praise.

Let it always be borne in mind that no one can worship God unless his soul is in love with infinite excellence; and that in proportion as his love for perfection increases will be his desire to render unto God the worship which is due. And in the act of worship the soul is enlarged and purified. No exercise of the human heart is so elevating and improving as that of meditating, with adoring feelings, upon the character of the ever-blessed God. As we study him in his works, and especially in his words, as revealed in his perfect laws, we are "changed into the same image from glory to glory."

We do therefore earnestly call upon all with whom the proceedings of this Council will have weight to make the element of worship more prominent in their devotions, both in public and private religious services. To the objection that the endeavor to effect this end would prolong devotional exercises to an undue length, we would reply, that prayers are sometimes tedious because they have not the variety which meets all the wants of the devout soul, and are made up of "vain repetitions" in the form of petition for blessings. It is believed that our devotional services, both in the house of God, in social meetings, and in the family, would be made far more interesting by being more complete, while by the same means they would be rendered more acceptable to the hearer of prayer. Those who render earnest and sincere thanks for divine favors, will thus enforce their prayers for new mercies in the presence of the prayer-answering God; and those who, by high and holy expressions of adoration, draw near to the great white throne, will be thereby fitted to make a good use of all the blessings which God may be pleased to bestow upon them. Our petitions will be more pleasing to our heavenly Father when we worship him in the "beauty of holiness."

A. P. MARVIN,
N. H. EGGLESTON,
J. L. JENKINS.

The amendment to the Report on Church Polity was adopted, and the amended report was then adopted.

It was voted, that the vote be reconsidered so far as respects the mode of appointing the committee; and it was ordered that the Moderator and First Assistant Moderator nominate that committee to this Council for its appointment.

The Committee on Ministerial Education reported by Dr. Sweetser, their chairman, as follows, viz.:—

REPORT.

The Committee on Collegiate and Ministerial Education respectfully recommend

that the resolutions submitted to them in reference to Collegiate and Theological Institutions at the West be referred to a special committee.

They also recommend the adoption of the comprehensive, clear, and well-arranged report on the education of young men for the ministry presented to this Council by the committee appointed at the preliminary meeting to consider that subject.

And in order that some of its more weighty suggestions may be distinctly impressed, and be carried out in the practical application they deserve, the committee beg leave to submit to the Council for their adoption the following statements :

1. As it is an admitted fact that in the providence of God the high religious character, the Christian energy, the sound and intelligent patriotism, and the wide and salutary influence, of New England in the past have depended to a large extent upon the existence and continuous work of an educated and devoted ministry, so it must be admitted, that in the future within New England the perpetuation and enlargement of such character and influence, and beyond New England the training of communities to a similar character and influence, depends, and will ever depend, upon the existence and continuous work of a ministry in like manner devotedly pious, and generously educated.

2. Inasmuch as the present emergency is pressing, and the condition of the West and South imperatively demands immediate attention, it is eminently desirable that our theological seminaries should provide for the education of earnest-minded and vigorous young men, whose hearts are in the Lord's work, by arranging a course of instruction not requiring a previous collegiate training, in order that, with as little delay as practicable, they may engage in preaching the gospel to the many thousands who wait for it in our land.

3. As the duty of consecration to the spreading of Christ's kingdom is not laid exclusively upon those who minister the word, and as it is not salutary nor right that those who go into the warfare equip themselves at their own charges, the obligation should be recognized by all members of the Church of our Redeemer, to help young men in their education for the ministry, by assistance rendered directly to individuals, by supplying ample funds to education-societies, and by generously endowing scholarships in colleges and theological seminaries.

4. Notwithstanding the often presented discouraging aspect of the Christian ministry, arising from an alleged insecurity and insufficiency of pecuniary support, young men of the requisite ability and good disposition should be encouraged to devote themselves to preaching the gospel, in the cheerful exercise of a simple faith in the promise of our Lord Jesus Christ to his messengers, "Lo, I am with you always!" trusting with all good assurance and hope in the word of the Lord, that all necessary things shall be added unto them.

By vote of the committee,

S. SWEETSER, *Chairman.*

June 23, 1865.

The report was accepted and adopted, with the following addition to the original paper, as follows :

"And a deeper and more general consecration on the part of Christian parents of their children to the work of the gospel ministry."

Accepted and adopted; to be entered after "choicest of our sons," page 90, line forty-five.

Dr. E. Beecher offered the following resolutions, viz. :

Resolved, That an appeal be issued from this Council, and placed, so far as may be, in the hands of every member of every Congregational Church in the country, urging the duty of self-denying benevolence, with immediate reference to the object contemplated in this paper.

Resolved, That a special committee of five be appointed to prepare and issue this appeal.

It was voted that this Council sit until two and a half P. M., and then adjourn *sine die*.

Dr. Stearns's report on Systematizing Benevolent Contributions, amended, was accepted and adopted as follows :

REPORT OF COMMITTEE ON BENEVOLENT SOCIETIES.

The committee to whom was submitted the paper entitled "Systematizing Benevolent Contributions" ask leave to report, that they have given as much time to the consideration of the subject of the paper as your intervals of business and their other engagements would allow, and see no reason to dissent from the general views and statements presented by the original committee.

They were evidently embarrassed, as all who give attention to the facts and circumstances of the case must be, by the number of existing organizations engaged in important enterprises, and by the difficulty of connecting those organizations by any wise and practicable plans of concentration. If the authors of the paper had any such end in view when they commenced the work assigned them, they were evidently brought to despair of its accomplishment. Your committee fully agree with them in the opinion that much less can be safely attempted towards reducing the number of benevolent associations, and giving greater breadth and power to a few which might be specially recommended to public confidence, than the inexperienced in such an effort would naturally imagine. Most of these societies have long since attained to the dignity and stability of years and experience, and have acquired confidence by valuable services. Most of them have their own charters, their own endowments, their own special patrons and friends, and their own specific works. They have also a history and a life, and would be destroyed only by undesirable pressure and violence. The work of evangelizing the heathen and nominally Christian nations abroad, and of converting the population of our own country wholly to Christ, is the one work, generally speaking, which as Christians and Congregationalists we are all interested, in connection with the upbuilding of our own churches, to achieve; and we suppose it to be an established fact that this work must be carried on among us through the agency of the great missionary and other benevolent associations which have been established for the purpose.

It must not, however, be forgotten that new and great opportunities for Christian effort have been opened to us by the results of the war. The colored Freedmen, the long neglected whites of the South, the in-rushing, enterprising, diversified populations of the West, even more than before, all demand Christian sympathy and assistance, which can be best afforded, sometimes by the old organizations, and sometimes perhaps by temporary associations formed expressly for their benefit. We cannot restrict the liberty of the churches in selecting the fields of their labor, the objects of their benevolence, and the channels through which they would bestow their contributions.

Your committee, therefore, in view of the whole subject, would limit themselves

to a few simple suggestions, and those chiefly in accordance with the sentiments of the paper before them.

1. They suggest that it is exceedingly desirable that the disposition to Christian giving should be greatly intensified and extended — that all the members of our larger churches should be educated and accustomed to it, and that pains should be taken to interest not only the smaller, but the smallest churches in it. Of this last character, it is believed that there are large numbers which are rarely visited by the agents of benevolent societies, for the reason that such agents do not find this work pecuniarily remunerative to the associations which employ them. In consequence of this neglect, while the pecuniary loss to the kingdom of Christ is great, the loss of Christian growth, through the disuse of giving, is far greater and deplorable. We would call the attention of ministerial associations, Church conferences, agents of benevolent societies, pastors and churches, to this subject, that they may inquire, in their respective localities and relations, what can be done to develop the benevolence of all churches and Christians within the reach of their influence.

2. Your committee suggest, that it may be safe and wise to presume that intelligent Christians, in selecting societies, will naturally give their preference to those whose work, as defined, comes nearest to that “foolishness of preaching” by which Christ saves those who believe.

3. Your committee suggest, that without infringing upon the liberty of the churches and of private Christians, in their selection of societies, and because we are afraid that many churches, especially at the West, would esteem it a great favor to be informed of the facts, it may be well for this body to say that the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, and the American Missionary Association, have the confidence of our churches, and have been accustomed to receive and disburse most of the charities intended to subserve the ends for which these societies were formed; that the American Education Society, for the increase of the number of Christian ministers; the Society for Promoting Collegiate and Theological Education at the West, having the same general object in view; the American Bible Society for the translation and distribution of the Word of God; the American and Foreign Christian Union for diffusing the simple gospel among nations and communities whose Christianity has been sadly corrupted, and in some instances almost destroyed by human additions and superstitions; the old and well-established societies for the benefit of seamen, and for the gathering and improving of Sabbath Schools, and the Christian education of children in them; the Congregational Board of Publication, [and the American Congregational Association,] — have all been sanctioned by the customs of the churches, and by the recommendations, often repeated, of numerous religious bodies among us; also that the objects for which the American Tract Societies were instituted, viz. the distribution of religious books and tracts, especially in settlements supposed to be destitute of them, are considered by this Council as of great importance, and are cordially recommended to the churches; also that, whereas there are many associations for the benefit of the Freedmen, — the paper under consideration says at least twelve, others say as many as eighteen within their knowledge, — it would seem desirable to concentrate such agencies, so far as *our* contributions are concerned, into some one responsible body sufficiently known and approved to be worthy of our confidence; and as the American Missionary Association has undertaken this work, we are happy to say that in our judgment there is no existing organization which has better adaptations to the successful performance of it;

also, and as a matter of special importance, that an effort to encourage and aid Church-building, especially at the West and South, should be earnestly carried forward by the Congregational Union, which has undertaken this enterprise.

4. Your committee suggest, that while it is not expedient for this Council to attempt constrained conjunctions of societies, nor in their power to furnish perfect systems of Christian giving which may be applicable to all cases, it is a legitimate business of each Church, and would conduce greatly to its order and comfort, to decide, after full consideration for themselves, what objects they will patronize, what societies they will employ as their organs, and at what times they will make their contributions. They can adopt either of the plans suggested in the paper before us, or construct a plan each for itself, always regarding the ability of the Church, and adopting such courses as may be most conducive to good order and most fruitful in good works. Your committee cannot think that impulsive giving to irresponsible solicitors, when the circumstances cannot be well understood, is either required by our Lord, or is conducive to the edification of his Church. New objects of high importance will often demand consideration; but if entertained at all, they should be regarded only as occasional and extraordinary.

Finally, your committee suggest that it would be a great saving of expense and confusion, and for the edification of the churches, if the pastors would undertake, as far as may be practicable, to act themselves as agents in behalf of the several objects for which the churches under their care may choose to contribute; and that while agents may be invited when necessary to communicate information, the systematic efforts of pastors and churches should be our main reliance for securing those stated contributions which our churches may choose to bestow.

W. A. STEARNS,
J. H. LINSLEY,
WOOSTER PARKER,
CALVIN B. CADY,
H. A. MINER,
JEREMIAH BUTLER.

And it was ordered that the name of the American Congregational Association be added to the list of societies therein contained.

Rev. Mr. Thome, of Ohio, presented the following resolution, which was accepted and adopted, as follows:

Resolved, That for the supply and proper training of a ministry adequate to the wants of the West and the South, and for the spiritual preparation of the Lord's people East and North to respond suitably, in money, measures, and men, to the calls of Providence to enter and occupy the land which late events have opened to our faith and polity and evangelical enterprise, and to plant churches among, and furnish all requisite means of grace to, the Freed people, and the inhabitants generally of the South,—

Revivals of Religion in our colleges and theological seminaries, and throughout our churches, Sabbath schools, and families, leading to the renewed consecration of the wealth and the youth of our Zion to the Redeemer, are now the preëminent necessity; and that this Council does conjure the pastors and churches of our order from the Atlantic to the Pacific to employ, promptly and in faith, the measures they may deem most efficient, under God, in promoting a general and genuine refreshing from on high.

And would God this work of grace might begin at this Jerusalem!

Rev. Dr. Taylor, of Conn., made the following report, which was accepted, and the resolutions adopted:—

REPORT OF THE COMMITTEE "ON A PROTESTANT ASSEMBLY."

The papers brought before this body in reference to a Protestant Assembly, and referred to a special committee, emanated from two sources having the same general object in view. The Young Men's Christian Association which recently held a convention in the city of Philadelphia, regarding the signs of the times as indicating greater harmony among brethren, recommended that measures be taken for securing a concert of action on the part of all Protestant denominations, to resist the encroachments of infidelity, in its varied phases of bold opposition to the gospel; as well as to promote harmony and love among those who belong to the household of faith. The General Assembly of the Presbyterian Church, which held its late session in the city of Pittsburg, Pa., had a more definite form given to this subject in the following resolutions, which were presented for its consideration:—

Resolved, That the wide-spread influence of infidelity, in its varied phases of bold atheism and rationalistic philosophy, which is now putting forth redoubled energies for its dissemination throughout every section of our land, calls for the prompt and united action of evangelical Christians, in a clear, honest, and uncompromising enunciation of the great cardinal doctrines of grace, and a bold defence of the truth as it is in Jesus.

Resolved, That in the providence of God we believe that a solemn responsibility is now laid upon the Church of the Lord Jesus Christ in this country to manifest her loyalty to the Great King, by maintaining inviolate and steadfast, both by the enunciations of the pulpit and the issues of the press, the great principles of the gospel, which are designed to elevate the cross, establish the kingdom of Christ, and ultimately overthrow the whole system of error.

Resolved, That the fearful growth of the Papacy, both as an ecclesiastical and civil power in this land, is well calculated to awaken the fears and arouse the mightiest energies of the entire Protestant community, and call imperiously for the adoption of measures at once timely and adequate to the emergency, so that we may, under the divine blessing, be enabled to counteract the secret and malign influence of the man of sin, and present an unbroken front of the army of truth against this system of corruption which is hourly girding itself for the approaching conflict.

Resolved, That it is our candid judgment that the present is an auspicious moment to inaugurate such a measure, and that, while we would not presume to dictate, we would most respectfully request the General Assembly of the Presbyterian Church, now in session in this city (Pittsburg), to put forth a suitable deliverance upon these important subjects, and to take steps to have such action concurred in by other branches of our American Protestant Church, so as to bring about the formation of a great national Protestant league, which, by its constitution, shall be fully up to the urgent demands and necessities of the times.

Resolved, That a committee of four ministers and three laymen be appointed by this meeting to present this subject to the General Assembly, and to be associated with a similar committee to be appointed by that body in devising plans by which a general and concerted movement of all the Protestant force in the land may be brought about, and bold, continuous, and vigorous protest, by word and act, shall be enunciated against both infidelity and Roman Catholicism, the arch enemies of truth in the midst of the professing Church of God, and arch traitors to civil and religious freedom throughout the world.

These resolutions elicited the warm approval of the Assembly to that degree that they appointed a large committee to carry out the spirit of them in coöperation with committees which may be, or have been, appointed by other denominations for a like purpose. The subject has been urged also on the attention of this body, by private letters entitling it to serious consideration. Your committee therefore recommend the passage of the following resolution by this Congregational Council:—

Resolved, That a committee, consisting of five clergymen and an equal number of laymen, be appointed, to act in concert with other committees similarly appointed by other

evangelical denominations, for the purpose of giving expression to our desire for more outward fellowship, and more vigorous co-operation for the defence of Protestant Christianity against the encroachments of Roman Catholicism and infidelity in our land.

For the Committee,

JEREMIAH TAYLOR, *Chairman.*

Rev. Dr. Blodgett, of Rhode Island, made a report on Temperance, as follows :—

REPORT OF COMMITTEE ON TEMPERANCE.

The special committee to whom was referred the subject of temperance, under the form of an inquiry, “whether any, and, if so, what deliverance should be made on the subject by the National Council,” make the following report.

It is eminently fitting that the Council send forth to the nation a distinct and solemn testimony in favor of the principles of temperance. The subject is too tenderly associated with the labors and “blessed memory” of many of the fathers in our ministry who gave to it their labors and their prayers; and it too deeply concerns the interests of morality and religion for the present and for the future of our blood-bought country to allow us to refrain from giving it an open and hearty indorsement.

Intemperance is a sin against God, a curse to society, a foe to the purity of the Church and its ministry, a corruption of the young, a hinderance to the profitable hearing of the word of God, and so to the conversion and salvation of men. Under various pretences of health and hospitality, and by various influences of appetite and gain, and those growing out of the late war with rebellion, drinking usages are widely prevailing, to the *danger* of all and to the *destruction* of many of our young men, the late defenders, and the future hope, of our country.

That the alarming progress of the evil may be arrested, and our country saved from a more disastrous doom than that in which the late rebellion threatened to involve it, in the name of humanity, patriotism, morality, and religion, yea, in the name of God, we earnestly invite the coöperation of ministers and Christians, of teachers in our schools, of officers in our colleges, of our legislators and our ministers of justice, of our physicians and lawyers, and of our rulers in all departments of government, that our nation may be saved from the dangers which impend from the increasing prevalence of intemperance.

We would give the trumpet that certain sound which such men as Lyman Beecher and Justin Edwards gave, when the nation was aroused from its guilty slumber, and marshalled under God for that great moral battle, in which the friends of temperance so signally triumphed.

The committee submit for the adoption of the Council the following resolutions; viz. :

1. *Resolved*, That this Council hails with satisfaction and gratitude to God the renewal of temperance efforts, in a Christian spirit, and on the scriptural principle of self-denial for personal safety and the good of others, efforts long successfully urged by wise and good men in our own ministry and churches, and in the ministry and churches of other denominations; and that we regard the family, the Sunday School, the Church and the congregation, and above all the ministry, as the fitting channels of influence, on this as on all other great moral questions.

2. *Resolved*, That while we accept with thankfulness the aid of legislation, in the conflict with intemperance, we must still rely mainly upon moral and spiritual appliances for progress and final triumph; and that we hold the temperance enterprise thus prosecuted to be just *one method* of that home evangelization in which this Council is so deeply and so

properly engaged, and that, too, a method indispensable to the complete success of that divine work of evangelization.

3. *Resolved*, That, while we acknowledge with great satisfaction the eminent services of many of the medical profession in the cause of temperance, we hold it to be matter of regret that such numbers prescribe intoxicating beverages for convalescent and other patients; and we would earnestly inquire if the superior science and wisdom of the profession cannot find substitutes for such inebriating tonics, the use of which will be attended with less peril to those who are under the power of an incipient or confirmed appetite for intoxicating drinks.

4. *Resolved*, That we receive with satisfaction the invitation to send a delegation to the National Temperance Convention to be holden at Saratoga, New York, August 1st, 1865; and that we respond to that invitation by appointing six delegates, headed by our respected Moderator, to that convention, with the desire to add the testimony of this national body to that of the many State and local bodies to be represented in that convention.

(Signed)

C. BLODGETT,
Z. S. BARSTOW,
WILLIAM THURSTON,
LORENZO D. DANA,
C. A. STACKPOLE,
J. COLLIE.

The report was accepted, and it was moved to strike out the word "prohibition" in the 2d resolution. The amendment was adopted.

Mr. Williams, of New York, moved to amend by appending his resolutions condemning the improper use of tobacco. The motion was lost.

It was moved to reconsider the motion striking out the word "prohibition." The motion was lost.

The report as amended, was adopted.

Rev. Prof. Park made a report from the committee to whom was referred the report on education at the West, as follows:

The special Committee on Education at the West respectfully report the following resolutions:

Resolved, That in order to the raising-up of an educated ministry for the supply of the churches of the new States now becoming filled by the advancing tide of population, and to meet the large demands of those States which recent events have opened to Christian influence, it is a fundamental necessity that well-indorsed and well-manned collegiate and theological institutions should be established, and that, too, in the best positions.

Resolved, That the Society for the Promotion of Collegiate and Theological Education at the West, in rendering effectual aid to fourteen collegiate and theological institutions, scattered from Eastern Ohio to the Pacific coast, so placing them on sure foundations, and in so managing this whole subject as at once to have saved the churches from annoyance and to have given a wise direction to their charities, has accomplished a work of great and enduring benefit, which this Council recognize with gratitude to God, by whose help it has been wrought.

Resolved, That in view of the great work yet remaining to be done both at the West and in the South, and of the admirable adaptation of this society to the accomplishment of it with the least possible friction and expense, this Council heartily commend it to the increased confidence and larger liberality of the churches represented here.

LINCOLN COLLEGE.

Report of Special Committee on Theological and Collegiate Education.

Whereas, Our brethren in Kansas are laying the foundation of a Congregational College, which shall, on the field of its early victory, be a monument of the triumph of freedom over slavery; a memorial of that Christian emancipator whose name it bears; a center of Con-

gregational and Christian influence, and a source of ministerial supply for the Missouri Valley and the regions beyond :

Resolved, That we commend the enterprise to the confidence, sympathy, and liberal support of all friends of New England principles and polity, civil and religious liberty, and home evangelization ; and yet that their appeal to the public be only through and in accordance with the rules of the Society for the Promotion of Collegiate and Theological Education at the West.

The Report was accepted and adopted.

The Nominating Committee reported the following nominations for Committees, who were appointed : viz.,

Committee to make special appeal for the \$750,000 — Rev. E. B. Webb, Mass. ; Rev. T. P. Field, D. D., Conn. ; Rev. J. C. Holbrook, D. D., N. Y. ; Rev. G. S. F. Savage, Ill. ; Rev. R. Hall, Min.

Committee on American Protestant Assembly — Rev. Jeremiah Taylor, D. D., Conn. ; D. S. Williams, N. Y. ; W. Carter, Ill. ; Hon. E. D. Holton, Wis. ; Rev. John Patchin, Mich. ; Rev. J. Patterson, Iowa ; Rev. Charles Shedd, Min. ; Rev. E. H. Byington, Vt. ; Dea. S. W. Buffum, N. H. ; Dea. Jacob Blanchard, Me.

Delegates to the National Temperance Convention — His Excellency Gov. W. A. Buckingham, Conn. ; Hon. C. G. Hammond, Ill. ; Rev. J. P. Thompson, D. D., N. Y. ; Hon. E. D. Holton, Wis. ; Charles Stackpole, Esq., Me. ; Rev. H. M. Dexter, Mass.

The Moderator and Assistant Moderator reported the following to be the Committee on Church Polity :—

Rev. Dr. Bacon, Conn. ; Rev. A. H. Quint, Mass. ; Rev. Henry M. Storrs, Ohio ; Rev. Edward A. Parks, D. D., Mass. ; Rev. Samuel Harris, D. D., Me. ; Rev. Sam'l C. Bartlett, D. D., Ill. ; Rev. Prof. G. P. Fisher, Conn. ; Rev. Prof. Fairchild, Ohio ; Rev. Ed. A. Lawrence, D. D., Conn. ; Rev. J. P. Gulliver, Conn. ; Rev. Benj. Labaree, D. D., Vt. ; Rev. Mark Hopkins, D. D., Mass. ; Rev. Wm. Barrows, Mass. ; Rev. J. M. Sturtevant, D. D., Ill. ; Rev. T. M. Post, D. D., Mo. ; Rev. Ed. Beecher, D. D., Ill. ; Rev. Wm. Salter, Iowa ; Rev. M. Hoyt, Mich. ; Rev. D. Burt, Minn. ; Rev. J. P. Thompson, D. D., N. Y. ; Hon. Woodbury Davis, Me. ; Hon. Henry Stockbridge, Md. ; Hon. John H. Brookway, Conn. ; Rev. N. A. Hyde, Ind. ; Rev. Leonard Swain, D. D., R. I. ; Rev. Richard Cordley, Kan. ; A. Finch, Esq., Wis. ; Warren Currier, Esq., Mo. ; Rev. R. Anderson, D. D., Mass.

The Committee on Parochial Evangelization reported as follows :—

REPORT OF THE COMMITTEE ON PAROCHIAL EVANGELIZATION.

The Committee, to whom was submitted the paper on Parochial Evangelization, presented to the Council, would respectfully report.

The relation which the work of Parochial Evangelization bears to other objects of Christian enterprise will be obvious at a glance. It is preliminary, and, as a condition of ultimate success, indispensable. How, for instance, can the great work of evangelization at the West and South, which has occupied so large a portion of the time of this Council, be carried on, unless our home communities are pervaded and permeated by the spirit of the gospel ? How are foreign missions to be sustained if heathenism is intrenched on our own shores ? Whence are to come the future ministers and missionaries of the cross if there are no Christian

homes, and young men consecrated from their infancy to Christ and the Church? How are collegiate and theological institutions to be established and endowed, unless the wealth of the land is in the hands of men, who, having first given themselves to God, acknowledge his claim upon all that they possess? How are the treasures of our various benevolent societies to be supplied if there are no springs of piety and Christian sympathy to feed the channels of benevolence, and send the streams that make glad the city of our God? We do not say that no foreign work is to be done until the whole home field is cultivated, and made as the garden of the Lord; that, until our own parishes are thoroughly evangelized, the heathen must be left to perish; but what hope can we have of final success in convincing the world for Christ, unless his kingdom be established in the hearts and homes of our own people? The stream will not rise above our fountain. The fruits of the Spirit must somewhere be grown before they can be transplanted and propagated. What advantage will it be to build new churches at the West and South if the churches of New England are to die out and disappear? Why plant a Christian empire in the heart of Asia or Africa with a heathen population at our very doors? Let not the Church, "who is the mother of us all," ever be obliged to say, "They made me the keeper of the vineyards, but mine own vineyards have I not kept."

Your Committee are more and more impressed with the importance of this work. They have carefully examined and considered the Report submitted to their inspection. They indorse substantially the recommendations appended at the close, and commend the Report as a whole to the earnest and prayerful consideration of the churches represented in Council.

The Committee do not feel called upon to discuss anew the general subject; this is not necessary. But there are certain fundamental truths or principles brought to view in the Report, to which they would call special attention, that it may be understood what is the precise work, and what substantially are the measures, to which the Council virtually pledge themselves, should the Report in question be adopted.

1. *The Church in its Design.*

The Church is a brotherhood of believers, united in the bonds of Christian fellowship, for the upbuilding of Christ's kingdom among themselves and throughout the world. In its very nature and design, the Church is aggressive; nor will it have done its work until every man, woman, and child is brought under the power of the gospel.

2. *The Parochial Relations of the Church.*

Every local Church is the centre of a parish, more or less extended as the case may be. Geographical limits cannot always be assigned, nor is it necessary that they should be. Two or more families may come within the same bounds, and cover much the same ground. The parish of each Church consists of all the families not belonging to other congregations within its reach. For the evangelization of these, it is held of God responsible. There may be outlying districts, neglected neighborhoods, on the borders of towns and villages. These also are to be cared for. In some way, by systematic visitation, by neighborhood prayer-meetings and occasional preaching services, by mission Sabbath Schools and the distribution of religious books and tracts, by the circulation of the Scriptures and the employment perhaps of Bible-readers, the people of such outlying neighborhoods are to be made acquainted with the truths of the gospel. And these movements are to be under the supervision of the Church; not spasmodic, but steady; not philanthropic simply, but Christian; the forth-putting, on the part of the Church, of its activity and

power. All effort in the work of parochial evangelization that is not connected with the local Church, and does not bring the evangelized masses within the fold, and under the watch and care of the Church, will prove futile.

3. *Church Accommodations and Worship.*

Ample accommodations are to be provided for all who are disposed, or who can be persuaded, to attend upon the services of the sanctuary. The style of Church architecture should be such as to bring the pew sittings within the reach of the poorer classes. The sanctuary should be made attractive also, not by costly embellishment, but by the clear and winning exhibition of the truth as it is in Jesus. There is no such power to sway the hearts of men as is found in the simple preaching of the doctrines of the cross. In "the service of song in the house of the Lord," it is the duty and privilege of all, so far as they may, to participate. There is devotion in such singing more than in the performances of a few hired singers. The Scriptures, whether read or chanted, should have prominent place in any Church service; while the offering of prayer should be, not a prescribed form, but the free out-breathing of a soul in habitual communion with God. With such a service, however humble the structure in which it was held, the people would be drawn to the house of God, and they who came to scoff, perhaps, remain to pray.

4. *The Duty of Ministers.*

It is the duty of every minister of Christ to explain to his people the nature and methods of this work of parochial evangelization, and to direct them in it. He is himself, so far as health and other circumstances may allow, to take the initiative. Like his divine Lord, he is to *seek*, as well as to attempt to save, the lost. In going forth to the remoter sections of his parish, and preaching the gospel from house to house, in the patient endurance of toil and hardships and self-denial in this blessed work, he is to be an ensample to the flock. More especially is he to lay upon the hearts and consciences of the people to whom he ministers the responsibility that properly devolves upon them. He is to make them see and feel that they have something to do; that they were called into the kingdom of Christ to labor, and not to rest. He is to guide them, teach them, show them how they may be useful. He is to inspire them, to animate them, with his own spirit of self-denial, and devotion to the Master's cause. If he is not equal to this, he is not fit for his place. "Behold," says the prophet, "I have given him for a witness to the people, a leader and commander to the people." And such should every minister of Christ be among the people of his charge, a leader as well as a witness.

5. *Lay Preaching.*

The duty of laymen, in their own way and sphere, to preach the gospel of Christ, is now acknowledged. All are to spread the glad tidings. A personal responsibility rests upon any member of the Church to engage in this work. Ministers are no more called of God to win souls to Christ than laymen. "Let him that heareth say, Come." One may preach in the pulpit, and the other just as really, and perhaps more persuasively, in his warehouse or workshop. "Lord, what wilt thou have me to do?" is the question which every professed disciple of Christ should raise from day to day. "Where can I be most useful?" "How can I most honor Him who loved me, and gave himself for me?" The Church is supposed to be a body of workers, not of drones. "We, then, as workers together with him," says Paul. If any man will not work, neither shall he eat of that spiritual bread which came down from heaven. The question has been raised, whether the time has not come for setting apart an order of lay evangelists. And this matter is certainly worthy of consideration. Let no man run before he is sent; but when he is sent of God, then let him not stay.

6. *Special Efforts for the Young.*

Efforts are to be made for the conversion of all, but more especially for the children and youth. They are the hope of the flock. Let them be gathered, one and all, into the Sabbath School, under competent teachers,—“wise to win souls to Christ.” Let the old system of catechetical instruction be revived, or some substitute be found, which shall be equally crowned and blessed of God. Let more prominence be given to the rule and doctrine of infant baptism. Let children's parents be instructed as to their duty and privilege in this particular, until they shall come to see the preciousness of covenant blessings, proffered to them and their seed after them. Let the hearts of the fathers be turned unto the children, and the hearts of the children unto the fathers, that the curse may be arrested, and the pains and penalties of the Old Testament be converted into the promises of the New. Children should be brought to the house of God also. The Sabbath School is no proper substitute for the regular Church service any more than for household religious instruction. Sermons to children should be preached occasionally, and other means devised to instruct them in the truth and the gospel. He who said, “Feed my sheep,” said also, “Feed my lambs.”

7. *The Home Prayer Meeting.*

The Committee attach great importance to this. The object of the meeting should be to devise ways and means for reaching the neglected classes of the community; those who live under the very eaves of the sanctuary, and yet have never been persuaded to enter. Prayers should be offered with special reference to this object. Reports should be received from visiting committees, tract distributors, Bible readers, when such have been appointed. The pastor should give some account of his labors; of the encouragements he has met, and the discouragements and obstacles with which he has to contend. The main point should be, not so much to make the meeting interesting as useful. Then it will prove both interesting and useful; a meeting which the churches will not be willing to forego.

8. *The Social Element in the Church.*

How can we make the most of the social influence and power of the Church? is a most important inquiry. There is felt to be a want in all our churches; a want of sympathy and mutual love. We are not one as Christ prayed that we might become. There are lines of division in the Church which ought to be obliterated. How to obviate this difficulty is the problem to be solved. It is related of one whose name and memory are indissolubly associated with this Church edifice,¹ whose hands helped to build these walls, and whose spirit still lingers about the sanctuary in which he so long worshiped (the late Deacon Safford), that he “regarded the family of Christ as his own family.” It was his custom to keep a list of the members of the Church, and to cultivate a personal acquaintance with each; loving those united with him in these sacred bonds “with a pure heart fervently.” This sheds light upon the subject so far as the officers of the Church are concerned. Something can be done also in the way of social gatherings, meetings of sewing societies, etc. What is wanted is simply to bring those who are members of the mystical body of Christ heart to heart. Then also will they see “eye to eye.” There ought to be no tie so tender and strong as that which binds one Church member to another; no feeling of love like that which wells up in the heart of every believer from that common fountain whence we draw our spiritual life. Over the portals of our churches, that all who enter there may read, should be inscribed, “Love the Brotherhood.”

¹ Mt. Vernon Church.

9. *Higher Standard of Piety in the Church.*

We might almost say that the whole work of parochial evangelization resolves itself into this. Let the standard of piety be elevated; let every Church member feel that he is called of God and consecrated to the work of serving Christ in saving lost men; that this is his mission, and not to get money or achieve a high social position; the work which it was given him as a Christian man to do, and by which he is to prove that he is a Christian man,—and there would be no further need of discussion as to the methods of parochial evangelization. A way would be opened, a broad highway, in which every consecrated believer in Jesus would delight to walk. What we want on the part of the membership of the Church is more humility, more brokenness of spirit, a deeper and truer penitence for sin. We want a stronger love for Christ, a more abiding sense of obligation to him. We want, as ministers and laymen, more of the spirit of self-denial and self-sacrifice, the spirit of the cross; a willingness to be anything or do anything if only God may be glorified, and we glorified in him. The evangelization, not of our parishes simply, but of the world, is an easy problem when contemplated from this point of view.

10. *The Abiding Presence and Power of the Holy Ghost.*

We live under the dispensation of the Spirit. This fact is never to be lost sight of in all our plans and efforts. The doctrine of the Holy Ghost, of his personality and power, should be made very prominent in the preaching of ministers at the present day. There have been three grand epochs in the history of the world. In the first, God the Father was the principal actor. In the second, God the Son. Now appears God the Holy Ghost, to whom it is given to complete the glorious work. He is the source of all spiritual life and strength. Without him we are nothing. And just here is our danger in this work of home evangelization. We mature our plans, we organize our forces, we enter upon the work. The machinery is perfect, and we expect great results. But the spirit of power does not rest upon us, and we can accomplish nothing. How different is it when the spirit is poured out from on high!

But we need the continued presence of the Spirit in our churches; and this was the promise of Christ: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." We have our seasons of refreshing followed by seasons of spiritual declension. How can we constrain the blessed Spirit to *abide* with us? The question still remains to be answered. One thing, however, is certain: when that time shall come, the problem which now seems so difficult will have been solved. "Then will the Lord create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." Then every house will have altars, and from every hearthstone will ascend incense and a pure offering. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." May the Lord hasten it in his time!

R. T. ROBINSON,
A. S. CHESEBROUGH,
J. M. HOLMES,
H. M. GOODWIN,
D. BURT,
R. CORDLEY,
J. T. FORD.

The report was accepted, and so amended as to strike out the word "control," and insert the word "supervision." Adopted. Also, instead of "artistic singing," so as to read, "there is devotion in such singing more than in," etc.

Amendments accepted, and the report adopted.

Committee on Church in Washington reported the following resolution, which was adopted :

Resolved, That the Trustees of the American Congregational Union be advised and requested to take into consideration the importance of a well-sustained Congregational Church in the city of Washington; and having ascertained what facilities there are for the establishment of such a Church, and what aid will be necessary, to institute arrangements, according to their best judgment and discretion, for building or purchasing a suitable edifice in the National Capital, in which a Congregational Church may maintain the preaching of the gospel, and the public worship of God.

The committee to whom was referred the question of the appointment of a special day of fasting and prayer with reference to the results of this Council, reported by its chairman, Rev. L. Swain, D. D., of Rhode Island, as follows :

The committee would recommend that Friday, the 15th day of September next, be observed by the churches represented in this Council as a day of fasting and prayer to Almighty God for the outpouring upon them of his Holy Spirit, so that this great convocation may be speedily followed by those good effects which were aimed at in the beginning, by a close union and a warmer mutual sympathy both among ourselves and with all who love our common Lord; by a deeper and more intelligent grasp of the principles of our own faith and polity; by a more earnest personal consecration to Christ and his kingdom; by a new spirit of missionary zeal both in behalf of the work to be done abroad and the new and important fields to be occupied at home; so that, having, like the primitive disciples, tarried at Jerusalem for "the promise of the Father," the ministry and the churches may go forth beneath a new and mighty baptism of the Holy Ghost to preach that gospel which brought our fathers to these shores, which is set for the healing of the nations, and which is destined to lead the whole world unto Christ. The committee would also recommend that a committee of three be appointed to prepare, and issue to the churches as soon as possible, a circular to this effect, embracing also an appeal to the churches in behalf of the 750,000 dollar fund.

The report was accepted and adopted, and referred to the committee already appointed to make a special appeal in reference to the \$750,000.

The adjournment was postponed to allow of the completion of the business of the Council.

The Committee on the Roll reported by Dr. E. Beecher, chairman, a complete roll of the Council, which was accepted.

A resolution was presented by Rev. Mr. Gulliver, and was adopted, as follows :

Voted, That the following minute be entered on the record of this Council. This Council declares that no action which has been taken by this body is to be construed as expressing an opinion adverse to prohibitory legislation on the subject of temperance.

The following resolutions were also adopted; viz. :

Resolved, That the official proceedings of this Council be published in the *Congregational Quarterly*, and that the sum of \$200 be appropriated towards the expense of printing. And that the publishers be requested to issue as many copies of the proceedings, in a separate publication, as shall be called for, at cost price.

Resolved, That the original records and papers of this Council, with the phonographer's report, be, after final adjournment, placed on perpetual deposit with the Directors of the

American Congregational Association, never to be removed from its library room; and that the Directors be authorized to publish a volume of proceedings and debates.

Resolved, That, when the work of the Committee on the Platform of Polity is concluded, it be published, under the care of the committee, by the Directors of the American Congregational Association, who should retain the copyright.

Rev. Prof. Lawrence moved the following :

Resolved, That the report on a Declaration of Faith adopted by this Council, and the Confession of Faith adopted by our Synod, be printed with the report which the Committee on Polity may make, that our doctrines and our polity may go forth together, and be easily obtained by all in our own churches and among other denominations.

Which was referred to the committee to whom was referred the Platform of Church Polity.

On motion of Rev. Mr. Davis, of New Hampshire, it was ordered, That the Committee on Church Polity be authorized, if they think best, to issue an epitome or digest of their large work for use and circulation among the churches, the copyright to be held in trust by the Directors of the American Congregational Association.

It was ordered, That Henry Hill, Esq., be added as Treasurer of the Council to the Committee on Finance, and authorized to dispose of all funds that may come in under the rule of the Council.

On motion of Rev. H. M. Dexter, it was voted, that Messrs. H. M. Dexter, and J. W. Wellman, of Massachusetts, be authorized to place a slab of marble, with a suitable inscription, in the wall of the house in Leyden where John Robinson taught his Church, marking the spot.

On motion of Rev. Mr. Eustis, of Connecticut, the following resolutions were accepted and adopted; viz.:

Resolved, That this National Council of the Congregational Churches of the United States do hereby return thanks to the citizens of Boston and its vicinity for the generous hospitality which has so munificently provided for the members during this session, and to the churches, whose sanctuaries have been freely opened for their accommodation; and pray the Lord, who does not forget even the cup of cold water given a disciple, to reward with the richest spiritual blessings this community for their abounding Christian kindnesses and entertainments.

Resolved, That this Council declare their high appreciation of the time and labor which has been expended by the committees appointed at the preliminary meeting in New York to prepare for this Council, and especially to the Committee of Arrangements at Boston, to whom they are indebted for innumerable attentions, and for the excursion to the spot where our Forefathers first brought that catholic Church whose order we maintain. They would also gratefully notice the invitations from individuals and corporations, most of which they regret to have been obliged to decline.

Rev. S. Wolcott, D. D., of Ohio, offered the following, which were adopted; viz.:

Resolved, That the Council tenders its thanks to His Excellency Governor Buckingham, our honored Moderator, for the dignity, urbanity, and courtesy with which he has presided over its deliberations—to which, in part, we ascribe the pleasant cordiality of feeling, unmarred by bitterness or harshness, which has prevailed throughout its earnest discussions; and as a National Council we express the satisfaction with which we are reminded, by this assembly, of the early days of our Puritan history, when the chief magistrates of the Colonies were the servants of the churches, and the honors of the State were humbly laid at the feet of Christ.

Resolved, That the ability with which the occasional and special services which have devolved upon our respected Assistant Moderators have been performed, and the promptness and thoroughness with which our Scribes have discharged their onerous duties, are entitled

to special recognition; and to these officers, also, the Council tenders its thanks for their faithfulness and efficiency.

These resolutions were responded to in an appropriate and touching manner by the Moderator and first Assistant Moderator.

The minutes of to-day's session were then read and approved.

It was ordered that a committee of three be appointed to prepare and sign a Circular Letter to the churches, calling their attention to the principal points of action of the Council.

Rev. Dr. Kirk, of Mass., Rev. Dr. Daggett, of New York, Rev. J. Guernsey, of Iowa, were appointed that committee.

The first and last two verses of the 33d hymn, Sabbath Hymn Book, were then read and sung, as follows:

Awake, and sing the song
Of Moses and the Lamb!
Wake every heart and every tongue
To praise the Saviour's name.

Soon shall we hear him say,
Ye blessed children, come;
Soon will he call us hence away
To our eternal home.

Soon shall our raptured tongue
His endless praise proclaim,
And sweeter voices tune the song
Of Moses and the Lamb.

Rev. R. Anderson, D. D., led in prayer by request of the Moderator; when the Doxology was sung, as follows:

"To God the Father, God the Son,
And God the Spirit, Three in One,
Be honor, praise, and glory given
By all on earth and all in heaven."

After which the Moderator declared the Council adjourned without day.

(Signed)

WILLIAM A. BUCKINGHAM, [*Moderator.*]
C. G. HAMMOND, [*Assistant Moderator.*]
HENRY M. DEXTER, [*Scribe.*]
PHILO R. HURD, "
M. K. WHITTLESEY, "
E. P. MARVIN. "



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